THE REFORMER OF THE MUSLIM WORLD

By

Prof. Dr. Muhammad Mas'ud Ahmed

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Ahmad Riza Khan Bareilwi

(b.1272/1856 d.1340/1921)

By

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(1413 /1993)

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Translator's Note

This English translation of Professor Dr. Mas'ud Ahmad's Urdu biography *'Hayath-i-Mawlana Ahmad Riza Khan Bareilwi'* though not successful, is a sincere linguistic metamorphosis. Prof. Mas'ud Ahmad's genius has engraved every word with a halo in which the person, personality and perception of the author is reflected. Any translation, at the best, could only try to convey the meaning of the word but could not claim to capture the hue of the halo.

Throughout translation, Arabic, Persian and Urdu terms and titles have been retained in their original form, with transliterations wherever possible, to help the reader for easy understanding and identification.

The original book in Urdu is full of foot-notes and references. No statement has been made without the valid back-up reference. Besides lending the book the aura of authenticity, it reflects the author's style of scientific reasoning. These references have been minimised in the translation, because the author himself is a recognised authority on Mawlana Ahmad Riza Khan Bareilwi. Anyhow a list of reference books, periodicals etc. has been included at the end. Also some necessary omissions and additions have been made with the permission of the author.

I owe my thanks to Dr. Sayyid Jalal Irfan, Professor and Head of the Department of Urdu, Islamiyya College, Vaniyambadi, for his eternal encouragement and scholarly assistance. The love and sincere interest of Janab Khatib Abd al-Rashid Madhosh Ashraf Sahib in my work made my task easy and enjoyable. Pesh Imam Siraj Ahmad was kind enough to go through the manuscripts and made useful suggestions for which I am highly indebted. My sincere thanks are due to Mustafa Rashid Ahmad and Muhammad Salim Naikar for typing the manuscripts with devoted diligence.

Vaniyambadi (India) **V.Rahmatullah**
24.1.1993

CORRIGENDUM

Page No.	Line / Serial No.	Incorrect	Correct
20	6	Whenever	Wherever
27	31	him	me
38	17	then	there
38	18	pross	prose
40	29	Mutis	Muftis
46	12/16	Imam Nuwai	Imam Nuwawi
89	10	Dawam al'aysh Fi a'math-i-min Quraysh	Dawam al'aysh Fi al-A'immat-i-min-Quraysh
89	12	Al-mo'thamina	Al-motamina
89	13	Mumthahina	Mumtahina
121	4	al	as
124	4	son	brother
125	14	1202/1875	1292/1875
125	21	He lived for 80 years	He lived for 70 years
127	28	in three	in four
129	8	Abd al Alim Siddiqui Miruti	Ahmad Mukhtar Miruti
130	16	Muhammad Hussain Riza	Muhammad Hasan Khan
130	21	Abd al-Salam Jabalpuri	Muhammad Hasnain Riza Khan
131	8	Shah Mohammad Faqir Ilabadi	Shah Mohammad Fakhir Ilabadi
134	17	copy whatever he writes and still these	copy and still these
140	11	worht	worth
141	23	Riza A'zami Muhammad Hasan	Muhammad Hasan Riza A'zami
145	13	Bi Shumu',i al	Bi Shumuli al
146	25	al-A'imma Min	al-A'immati-Min
146	26	Tadbir-falah-o-Jajath	Tadbir-i-falah-o-Najat

Preface

By The Publisher

Scholars all over the world feel shortage of references in English Language on Ahmad Riza Khan Bareilwi — the great genius, savant and statesman of Muslim World. We are continuously trying to fill this gap by publishing our English literature on Ahmad Riza Khan. Subsequently we are publishing the English translation of a research work written by Prof. Dr. Muhammad Mas'ud Ahmad and translated by Mr. V. Rahmatullah of Tamil Nadu (India). The work on Ahmad Riza in English language is in progress in the World. The research work of Dr. Usha Sanyal, who have been awarded the degree of Ph.D by the university of Columbia on "Ahmad Riza and Ahl-i-Sunna wa Jama'a Movement in 1921-1947 will shortly be published from Oxford University press, New Delhi (India). Prof. G.D. Qureshi has translated the Urdu poems of Ahmad Riza Khan into English. This translation is being published in Islamic Times (U.K.) by Haji Muhammad Ilyas. Prof. G.D. Qureshi is also doing his Ph.D from Birmingham University (U.K.) on the religious poetry by Ahmad Riza. Apart from these efforts some books and treatises of Prof. Dr. Muhammad Mas'ud Ahmad have been translated into English and published from India, Africa, Pakistan etc. etc. such as The Light, Baseless Blame, Guide and Guidance, Imam Ahmad Riza — Reflection and Impressions, the Saviour etc. We have also published this year the English Translation of Scholarly Treatise of Ahmad Riza Khan translated by Mr. Muhammad Mo'azzam Ali with the title of "Fundamental Faith of Islam".

Prof. J.M. Baljon of Leiden University, Holland is also providing literature on Ahmad Riza in English. He has presented and delivered research papers at international forum

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Chapter - 1

The Life

Family connections — Grand Father — Birth — Education -- Teachers — *Sanad-i-Hadith* — *Bay'a* — Pilgrimage to Makka

referring to Ahmad Riza. The British convert Dr. Muhammad Haroon has compiled his treatise "The World Importance of Imam Ahmad Riza Khan Bareilwi (U.K., 1994) and Ahmed Y. Andrews has compiled another book, "Imam Ahmad Riza and British Converts to Islam" (U.K., 1994). These treatises have been published by Riza Academy (Stockport. U.K.). Both these Muslim authors seem highly impressed by Ahmad Riza. It shows that there is worldwide appeal in the message of Ahmad Riza. In fact shaykh Ahmad Sirhindi Mujaddid Alf-i-Thani (d.1034/1624) and Imam Ahmad Riza Khan Bareilwi (d.1340/1921) were the two of the most prominent figures of the Sub-continent. Research on the former is being done in the World for the last fifty years. There is a need of research on the latter in English and Arabic as well.

Idara Tahqiqat-i-Imam Ahmad Riza is doing his best to impart and promote the message of Ahmad Riza in English language and publishing literature on no profit and no loss basis. Insha Alla we shall continue our efforts with the Co-operation of benign readers.

1416/1995
Karachi (Sindh)
(Islamic Republic of Pakistan)

Wajahat Rasul Qadri
President
Idara-i-Tahqiqat-i-Imam
Ahmad Riza

Ahmad Riza Khan had written the chronogramatic poem, commemorating the birth, completion of studies and the death of his grandfather. From each line of this poem dates can be de codified.[2]

Muhammad Naqi Ali Khan

He was born on 30th *Jamadi al-thani* or 1st *Rajjab* 1246/1830. He got his education from his father. Allah had blessed him with that intelligence, intuition and insight that among his contemporaries no equal had. He was always foremost in charity and courage. He was always happy in the company of the poor, and avoided the rich. He pursued those who insulted the Holy Prophet, (Allah's Grace and Peace be upon him) and had a public debate with those who insulted. This public debate is recorded in a book *'Islah-i-Zatha Bayan'* (1293/1876). (His extreme love for the Holy Prophet (Allah's Grace and Peace be upon him) may be seen in his book *Tafsir Surah al-Inshirah,* Karachi:1986)

He presented himself in the service of Shah Al-i-Rasul Ahmadi of Marahra (UP. India) on 5 *Jamadi al-awwal* 1294/1877 and entered into *bay'a* with him, and received the *Ijaza* and *Khilafat* in all *Silsilas*. In the same sitting Ahmad Riza Khan also entered into *bay'a* with Shah Al-i-Rasul. In spite of extreme sickness he went on the pilgrimage of Hajj on 26 *Shawwal* 1295/1878. Ahmad Riza Khan accompanied him on this pilgrimage. In Makka, he obtained the certified *ijaza* in *Hadith* for second time from Sayyid Ahmad bin Dehlan Makki. On 30 *Zi-Qa'da* 1297/1880, at the age of 51, he breathed his last and was buried on the side of his father in Bareilly.

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[2] Ahmad Riza, *Muqir-i-Mu`azam*, Sitapur, 1298/1880, p.2

Allah's Name, Most Gracious Most Merciful

Ahmad Riza Khan Bareilwi was *Pathan* by descent, *Hanafi* by religious practice, *Qadiri* by disposition and Bareilwi by nativity. His father, Muhammad Naqi Ali Khan (d.1297/1880) and his grand father Muhammad Riza Ali Khan (d.1282/1866) were among the distinguished *ulàma* and *sufis* of their times. Ahmad Riza Bareilwi in his *Na'tiyya Diwan 'Hada'iq-i-Bakhshish'* (1325/1907) has mentioned his father and grandfather.[1] and in his other writings has written about their lives. Here their life histories are presented briefly.

Muhammad Riza Ali Khan

Muhammad Riza Ali Khan was born in 1224/1809. In his twenty third year he had qualified in *Ulum-i-ma'qulath-wa-manqulath* (Rational Sciences and Traditional Sciences) He was an ascetic with supernatural powers and was extremely compassionate. He was very impressive in his discourses and teaching. Always be loved solitariness; never hurt any body's feelings, and never considered even the worst person as the vile. He was always first in helping. He never got angry. He had even pardoned the man who had attacked him once with a sword. Likewise, when his 9 years old son Muhammad Abdullah Khan was killed because of the mistake of his slave-girl, he freed her. In the obedience of *sunnah,* he was his own match. (He supported the Mujahidin and fought for the freedom of Indian Muslims in 1857). He expired in 1282/1866 and was buried on 2 *Jamadi al-awwal.*

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[1] Ahmad Riza, *Hada'iq-i-Bakhshish*, Karachi, p.58

say whether you are a man or a *jin*. It takes me time to teach you but you memorise it in no time".[5]

Among the teachers Ahmad Riza Khan had the education from, and received his *sanad* in *Hadith* and *Fiqh*, the following are worth mentioning:-

1) Shah Al-i-Rasul (d.1297/1879)
2) Naqi Ali Khan (d.1297/1880)
3) Shaykh Ahmad Bin Zain Dehlan Makki (d. 1299/ 1881)
4) Shaykh Abd al-Rahman Siraj Makki (d.1301/1883)
5) Shaykh Hussayn bin Saleh (d.1302/1884)
6) Shah Abul-Hussayn Ahmad Al-Nùri (d.1324/1906)
7) Mirza Ghulam Qadir Baig (d.1336/1917)
8) 'Abd al-Ali Rampuri (d.1303/1885)

Nawab of Rampur, Kalab Ali Khan suggested him to have his education from Mawlana Abd al-Haque Khairabadi. Ahmad Riza met Mawlana Khairabadi and also had scholarly exchange of thoughts with him but never had the good fortune to study under him.

Ahmad Riza's *Silsila-i-asnad* goes back to the following *ulàma:*

1) Shah Waliullah Mohaddith Dehlawi (d.1176/1762)
2) Mawlana Muhammad Abd al-Ali Lakhnavi (d.1235/ 1820)
3) Shaykh 'Abid al-Sindhi Al-Madani.

Ahmad Riza entered with *bay'a* with Shah Al-i-Rasul Mahrahravi in 1294/1877 and received *ijaza* and *Khilafa* from him.

He had received *ijaza* and *khilafa* in more than 13 *silsila-i-tariqath*. He has mentioned them in his book '*Al Ijaza al-Rizawiyya etc.*'.[6]

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[5] ibid., p.32

[6] Ahmad Riza, *al-Ijaza al-Rizawiyya*, Lahore, pp.316-318

On the day of his death he offered his morning prayer. Then he offered his *zuhar* prayer in a state of death-throes. The last word he uttered was 'Allah' — and the last time he wrote was *'Bismillah'*. Those who were present there saw a light coming from his breast; it flashed on his face and then it vanished with this his soul departed. *Inna-lilla-hi-wa-inna-ilayhi-raji-'ùn*.[3]

He had written many books on religious topics. According to Ahmad Riza he had left about 30 books on religion and faith.

Ahmad Riza Khan Bareilwi

Ahmad Riza Khan was born in Bareilly (UP-India) on 10 *Shawaal* 1272/14th June 1856. He was named "Muhammad", and his grandfather Muhammad Riza Ali Khan suggested his name as "Ahmad Riza" and the same became famous. His Choronogramical name is *Al-Mukhtar* (1272).[4]

Ahmad Riza received his education from his father and various other teachers. Writing about his early education he says; "My teachers from whom I had my early education, used to teach me once or twice. I would close the book when they asked me to read I recited the lessons word by word without the book. They used to wonder at my practice. One day one teacher said, "Ahmad Miyan,

---

[3] Naqi Ali Khan, *Jawahir al-Bayan*, Sitapur, Author's Biography by Ahmad Riza Khan, p.208

[4] Muhammad Zafar al-Din Rizawi, *Hayat-i-A`lahazrat*, (1938), Karachi, Vol. I.

Chapter - 2

Academic Qualifications

Number of Disciplines he was a master of — His scholarly perfection — *Qur'an and Hadith* — *Fiqh* — Mathematics — Geometry and Astronomy — Modern and ancient Philosophy — Phonology — *'Ilm al-Tauqit* (Chronometry) — *'Ilm-i-Taksir* (making and declining a number) — *'Ilm-i-Jafar* — Logarithm — Spherical Trigonometry etc. etc.

In 1295/1878, for the first time he went on the pilgrimage to Makka. In 1323/1905, he had this honour for the second time. On both the occasions, the way he was received there, speaks about his popularity in the erudite circles of Arabia.[7]

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[7] Note : For further details on this Topic please see my books *Fazil-i-Bareilwi Ulama-i-Hijaz Ki Nazar Main* (Lahore : 1973) and *Imam Ahmad Riza Aur Alim-i-Islam* (Karachi: 1981)

20. *'Ilm-i-Hisab* (Arithmetic)
21. *'Ilm-i-Hindsa* (Geometry)

About the 21 aforesaid disciplines he writes:- "These 21 disciplines I mastered from my revered father".[9]

After this he mentioned the following disciplines:-

22. *Qhir'ath* (Art of recitation of Qur'an)
23. *Tajwid* (Knowledge of right pronunciation)
24. *Tasawwuf* (Islamic Mysticism)
25. *Suluk* (Knowledge of manners in Islamic Mysticism)
26. *Akhlaqh* (Ethics)
27. *Asma al-rijal* (Science of names of tradition-narrators)
28. *Siyar* (Biographies)
29. *Tawarikh* (Chronology)
30. *Loghath* (Lexicon)
31. *Adab Ma'jumla Funùn* (Literature with all crafts)

About these 10 disciplines, he writes:

> "I give *ijaza* in these disciplines too, which I have not studied under any teacher but I have *ijaza* in these from discerning *ulàma*"[10]

Then he has mentioned these disciplines:-

32. *Arsma - tiqi* (Arithmetic)
33. *Jabr-o-Moqhabila* (Algebra)
34. *Hisab-i-Satini*
35. *Logharsamath* (Logarithm)
36. *'Ilm al-tauqith* (Chronometry)
37. *Manazir-o-Maraya* (Science of Sight etc.).
38. *'Ilm al-Ukur* (Knowledge of the spheres).

---

[9] ibid, p. 301.

[10] ibid, p. 303.

Ahmad Riza Khan studied under various teachers but with personal study he perfected himself in more than 55 different disciplines of knowledge. He has given these details in the '*Arabic Sanad-i-ijaza*' which he had given to Hafiz Kutub al-Haram Mawlana Sayyid Isma'il Khalil Makki. On 8 *Dhi al-Hijja* 1323 oral *Ijaza* was given, on 6 *Safar* 1324, the manuscripts of the *ijaza* was prepared, on 8 *Safar* 1324, a fair copy was finalised. The chronogramical name of this *sanad* is "*Al-Ijaza al-Rizawiyya Li-mubjali Makka al-bahiyya*".[8]

In this *sanad*, Ahmad Riza has mentioned the following disciplines:-

1. *'Ilm al-Qur'an* (Knowledge of Qur'an).
2. *'Ilm-i-Hadith* (Knowledge of Traditions)
3. *Usul-i-Hadith* (Principles of Traditions)
4. *Fiqh-i-Hanafi* (Hanafi Jurisprudence)
5. *Kutub-i-Fiqh Jumla* (All books of Jurisprudence)
6. *Usul-i-Fiqh* (Principles of Jurisprudence)
7. *Jadal-i-Muhazab*.
8. *'Ilm-i-Tafsir* (Knowledge of interpretation of Holy Qur'an)
9. *'Ilm al-Akalam* (Scholastic theology)
10. *'Ilm-i-Nahaw* (Syntax)
11. *'Ilm-i-Sarf* (Grammar, Accidence and Etymology)
12. *'Ilm-i-Ma'ani* (Elocution)
13. *'Ilm-i-Bayan*(Rhetoric and Eloquence)
14. *'Ilm-i-Badi'* (Style)
15. *'Ilm-i-Manthiq* (Logic)
16. *'Ilm-i-Munazara* (Knowledge of argumentation)
17. *'Ilm-i-Falsafa* (Knowledge of Philosophy)
18. *'Ilm-i-Taksir* (Carrying Figures)
19. *'Ilm-i-Hay'ath* (Astronomy)

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[8] *Rasa'il Rizawiyya*, vol. II, p.301 (Lahore: 1976).

> "I seek Allah's refuge that I have not said these things as a matter of pride or to promote myself but I have counted the blessings of the Munificent Allah. It is not my claim that I am an expert in these disciplines".[14]

Because of his astonishing sagacity and astounding acumen Ahmad Riza had qualified himself at the earliest age. He himself writes:-

> "When I had finished my studies and I was counted among the qualified *ulàma* it was in the middle of *Sha'ban* 1286. At that time I was 13 years, 10 months and 5 days old. On the same day namaz became obligatory on me and *shari'a* commands and prohibitions became effective on me."[15]

Ahmad Riza Khan had exceptional insight in most of the disciplines he has mentioned. This can be testified by his published books and the unpublished manuscripts. The Xerox copies of more than one hundred manuscripts are in my personal library at Karachi. (Sindh, Pakistan) In Qur'anic studies, his Urdu translation of Qur'an "*Kanz al-Iman*" appeared in 1330/1911. Then his *Khalifa* Muhammad Na'im al-Din Moradabadi in 1367/1948 wrote notes on this translation under the name "*Khaza'in al-Irfan Fi Tafsir al-Qur'an*". The English translations of *Kanz al-Iman* by Prof. Dr. M.H.A Fatimi and Prof. Shah Farid l-Haque are also available at Stockport (UK) and Karachi Pakistan). Prof. Majeedullah Qadri has been conferred he degree of Ph. D. by Karachi University, Karachi

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[4] ibid, pp.301-315

[5] ibid., p. 309

39. *Zijath* (Astronomical Tables).
40. *Muthallath-i-Kurrawi* (Spherical Trigonometry).
41. *Muthallath-i-Musathah* (Plane Trigonometry).
42. *Hay'ath-i-Jadida* (Modern Astronomy).
43. *Murabba'at* (Quadrangular).
44. *Jafr* (Art of making Cipher).
45. *Za'ircha* (Horoscope).

About these 14 disciplines of learning he writes :

> "I give *ijaza* in these which I have not learnt from any useful teacher, either by reading or by listening or by mutual conversation".[11]

Then he says in the last :

> "The knowledge of these 19 disciplines I got by the Heavenly Blessings".[12]

After these, he has mentioned the following disciplines which he has not read from any teacher.[13]

46. *Nazm-i-Arabi* (Arabic poetry)
47. *Nazm-i-Farsi* (Persian poetry)
48. *Nazm-i-Hindi* (Urdu poetry)
49. *Nathr-i-Arabi* (Arabic prose)
50. *Nathr-i-Farsi* (Persian prose)
51. *Nathr-i-Hindi* (Urdu Prose)
52. *Khath-i-Naskh* (Arabic Calligraphy)
53. *Khath-i-Nastha'liqh* (Persian Calligraphy)
54. *Tilawath Ma' Tajwid* (Recitation of Holy Qur'an with right pronunciation)
55. *'Ilm al-Fara'iz* (Knowledge of Inheritance)

After listing these disciplines he writes :

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[11] ibid. p. 307.

[12] ibid, p. 315.

[13] ibid, p. 315.

> power you can not go out (And you have no power)."[18]

Ahmad Riza Khan (1340/1921) translates:

> "Oh group of *jin* and men, if you could cross over the limits of the heaven and earth.- Whenever you go, you would find but His own *saltanat* (authority and control)."[19]

Wherever

In the above translations, the word 'Sultan' was translated as '*ghaliba'* by Shah Rafi al-Din, as '*Zoar*' by Nazir Ahmad Dehlawi and Ashraf Ali Thanwi but Ahmad Riza Khan translated it as '*Saltanat*'. This has solved all the confusions produced by the space research of modern times.

The columnist Miyan Abd al-Rashid of '*Nawa-i-Waqat'*, Lahore, translated '*Illa-bi-Sultan'* as 'but through Sultan'. Captain Shafique Ahmad commenting on it wrote.

> "After reading this translation our friends opined how the American and the Russian space-crafts crossed the limits of earth and landed on the moon. Such thoughts may occur to others also."
>
> In order to know the truth I looked into three or four authentic translation of Qur'an, and found Ahmad Riza Khan's translation as more appropriate and I have presented the same before the readers.

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[18] Qur'an, Urdu Translation (1325/1908) with text, Karachi, p. 481

[19] *Kanz al-Iman*, (1330/1912) (Urdu) Karachi, p.633

(Sindh, Pakistan) in 1993 on the comparative study o *Kanz al-Iman* and other noted Urdu translations of th Holy Qur'an. He completed the thesis under my supervision.

The extreme care Ahmad Riza had employed in hi translation is rare to find in other translations. Here a ayah No. 17 of *Surah al-Rahman* is presented for comparative study.

Shah Rafi al-Din Mohaddith Dehlawi (1233/1818 translates this *ayah* as:

> "Oh Group of jin and men: if you have powers, cross over the corners of heaven and earth; cross, but you could not cross without 'power'."[16]

Nazir Ahmad Dehlawi (1332/1914) translates it lik this :

> "Oh group of Jin and men, if it is possible, run away from the borders of heaven and earth (to anywhere) if you could runaway, try to leave. If you have such 'powers', leave (and it is not in you it cannot be.)"[17]

Ashraf Ali Thanwi (1362/1943) translates it as follows:

> "Oh group of *jin* and men if you have this power to go out of the limits of heaven and earth (we will also see) go out! But without

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[16] Qur'an, Urdu Translation(1203/1788)with text, Delhi, 1942 p.979

[17] Qur'an, Urdu Translation(1313/1895)with text, Delhi, 1905 p.594

> and thereby, has rendered a useful service.[21]

Many scholars have written learned thesis on Ahmad Riza's translation, and the following among them, are note-worthy:

1. Sayyid Muhammad Madani: "Imam Ahmad and comparative study of Qur'an's Urdu translation".
2. Sher Muhammad Khan Aawan: "Ahmad Riza and the merits of *Kanz al-Iman*".
3. Akhtar Riza Khan Azhari: "Ahmad Riza Khan's translation of Qur'an in the light of realities".
4. Hakim-ur-Rahman Rizawi: "Ahmad Riza Khan and the peculiarities of his translation of Qur'an".[22]
5. Allama Muhammad Abd al-Hakim Akhtar Shahjahanpuri Mazhari has published commendable work on *Kanz al-Iman* with the title of *Tashil Kanz al-Iman*. (Lahore:1993)
6. Prof. Majeedullah Qadri: *Kanz al-Iman aur digar Ma'ruf Urdu Trajim Ka Taqabuli Ja'iza*. (Doctoral dissertation, Karachi University, Karachi, 1993).

Apart from translating the Qur'an Ahmad Riza has written a commentary of the Qur'an in parts. On the *Urs* occasion of Shah Abd al-Qhadir Badayùni (1319/1901-2) he spoke for six hours on *Surah al-Zuha*. Then he said that he had written commentaries on some *ayah* of this holy *surah;* he left it off after writing *80 Jùz,* as it was time-consuming, and he could not find time for writing the commentary of the whole Qur'an.[23] Had he written

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[21] ibid, 30 September 1975

[22] *Al-Mizan*, Bombay, March 1976, pp. 85-156

[23] *Hayat-i-A`lahazrat*, vol. I, p. 97.

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[21] ibid, 30 September 1975

[22] *Al-Mizan*, Bombay, March 1976, pp. 85-156

[23] *Hayat-i-A`lahazrat*, vol. 1, p. 97.

> *Darahim*" which he wrote in Makka in 1323 is another evidence."[25]

In another place he writes:

> "During his stay in *Haramayn Sharifayn* he wrote some treatises. When the *ulàma* of *Haramayn* asked some questions, he wrote the answers for those questions. In the subject of *Fiqh* and its controversial problems, his comprehensive knowledge, his felicity of writing and his intelligence left everybody wonder struck".[26]

From these, it is evident that not only in Pakistan and India but even in *Haramayn Sharifayn* he had left the indelible mark of his genius in jurisprudence.

Besides *Ulum-i-Manqula* (Traditional Sciences) Ahmad Riza had masterly perfection in *Ulum-i-Ma'qulath.* (Rational Sciences) also. Zafar al-Din (pupil and *Khalifa* of Ahmad Riza) has written that Sir Zia al-Din, vice-chancellor of Muslim University, Aligarh, had published a question relating to quadrangular geometry (*Ilm al-Murabba'at*) in the newspaper '*Dab-dabai Sikandari*' before 1329/1911, requesting that any Mathematician, if possible, could help him in solving it. Ahmad Riza solved the problem and published the solution. Along with the solution, he set another mathematical question and published this question also. Dr. Zia al-Din saw the solution and the question with a surprise that a Mawlavi could not only solve the problem but could set a question too. Dr.

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[25] Abu al_Hasan Ali Nadvi: *Nuzha al-Khawatir* etc., Hyderabad (A.P), 1970, pp.39-41

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During his stay in Simla, Mawlavi Muhammad Hussain (Proprietor of Tilismi Press) in 1929, asked Dr. Zia al-Din about his meeting with Ahmad Riza he said.

> "My problem was so complicated and insoluble but he solved it in no time as if he had been working on it for a long time. Now in India there is no one so knowledgeable".[28]

Knowledge of mathematics is closely related to *'Ilm al-Fara'iz*. Without understanding mathematics no *fatwa* could be given about *'Ilm al-Fara'iz*. That is the reason many *muftis* of Indo Pak refrain from giving such *fatawa* Among the successors Ahmad Riza Khan Bareilwi and *Mufti* Muhammad Mazharullah Dehlawi were experts in *'Ilm al-Fara'iz* because they had comprehensive knowledge of mathematics. This could be realised by the perusal of *Fatawa-i-Rizawiyya* and *Fatawa-i-Mazhari*.

Apart from mathematics, Ahmad Riza had deep knowledge of astronomy also. Prof. Albert, an American astronomer, made a prediction and the same was reported in the newspaper "Indian Express" (dated 18th October 1919) that on 17th December 1919, a hole would appear in the Sun and as a result there would be storms and earthquakes on earth, followed by large-scale devastation on some parts of the earth. This report caused panic in India. Zafar al-Din Rizawi sent the newspaper cutting of this report to Ahmad Riza. In the light of his astronomical

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> praised), the book *"Al-Kalima al-Mulhama"* was formed".[29]

Dilating on *Fawz-i-Mubin*, he writes:

> "By the grace of Allah, I wrote a comprehensive book under the chronogrammatic name *Fawz-i-Mubin dar Radd-i-Harkat-i-Zamin* (1338/1919) contradicting the modern philosophy. In it I had furnished 105 evidences, opposing the premises of the rotation of the earth and the theory of attraction and repulsion".[30]

Prof. Hakim Ali (d.1364/1944) was teaching mathematics in Islamiyya College, Lahore. He was exceptionally brilliant in his field. Aqa-i-Bedar Bakht (Principal, *Dar al-Ulum Al-Sina al-Sharqiyya*, Lahore) was a disciple of the former. Prof. Hakim Ali had reverence for Ahmad Riza and used to visit him and exchange thoughts on intellectual matters. Both had correspondence with each other about the rotation of the earth. On 14 *Jamadi al-awwal* 1339/1921, Prof. Hakim Ali wrote a letter to Ahmad Riza and from this letter it could be inferred that both were carrying on correspondence on it for a long time. Professor Sahib wrote to Ahmad Riza:

> "If you kindly agree with me, Allah willing, Science and the Scientists could be Muslimised".[31]

In reply to this letter, Ahmad Riza wrote the treatise *"Nuzul-i-Ayah-i-Qur'an Bi Sukùn-i-Zamin-o-Aasman"* 1338/2920. In this treatise, be discussed the movement of

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> reasoning of science. Science should be employed to emphasise the positive features of Islamic stand and rebut the un-Islamic views of modern science. This is not difficult for an intelligent man like you. You love such things."[33]

If we had accepted the approach of Ahmad Riza our educated Muslims youth today would not have been so enamoured of modern thoughts and skeptical about Islamic views. I feels that if the scientist would have sought guidance from the Qur'an they would have reached centuries back where they reached now. Life in plants, echoes of sound in space, speed of light, magicalities of land and ocean, the colourfullness of the earth and heaven, and the disintegration that goes on in the universe are not new for a student of Qur'an. They are very old. It is the magical spell of the West that even the acquainted appears to be quaint.

Properties of sound were discovered much later but Muslims sufis and *ulàma* had discovered quite early and pointed out things which would perhaps be surprising to modern man. Ahmad Riza wrote a treatise *"Al-bayan-i-Shafia li-Phonoghraphia"* 1326/1008. The subject out wardly appears to the Fiqh but in truth it is scientific. All the discussion in this treatise are related to science. He has pointed out in this treatise the difference between the photography and the phonography. He has written two preludes, discussing phonography. In the first prelude he discusses:

1) What is sound?
2) How it is produced?
3) How it is heard?

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[33] ibid., p;24

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His letter, dated 27 Muharram 1306/1888 addressed to Zafar al-Din Rizawi is full of discussion on *'Ilm-i-taksir* in 6 pages.

Ahmad Riza had a keen insight in *'Ilm-i-Jafar* also. Abd al-Ghaffar al-Bukhari came from Russia and stayed with him to learn this science from him. Ahmad Riza's treatise '*Safr al-Safr-'an al-Jafr bi al-Jafr*' is on this topic.

My friend Sayyid Riyasat Ali Qadri has brought from Bareilly 40 Arabic, Persian and Urdu manuscripts of treatises, annotations and commentries etc. written by Ahmad Riza on different branches of arts and sciences. I have read these notes cursorily. Sayyid Sahib has published from Karachi, the annotations on logarithm in 1980 and for knowledgeable people they are worth reading. On trigonometry also there are notes and he intends to publish hem too. There is nobody in Pakistan who can understand his Arabic and Persian books on mathematics. I drew the attention of the Nobel laureate Prof. Abd al-Salam but he pleaded his inability and said, "I shall be appy but I can't understand Arabic".

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> "Praise be to Allah, at the age of 13 years, 10 months and 4 days, my education was completed. After that I taught the boys for a few years".[37]

Ahmad Riza's son Hamid Riza Khan (elder son) rites:

> "A'lahazrat taught the boys even during his student days".[38]

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> "I have not seen sugar nor do I intend to buy it in future. In spite of this I don't prohibit its use, nor consider its users as sinners".[41]

Ahmad Riza had a deep grasp of minutia of Jurisprudence. Abu Hasan Ali Nadwi has testified to this:

> "The grasp he had in Hanafi jurisprudence and its minute details was matchless".[42]

Justice D. F. Mulla, Dr. Allama Muhammad Iqbal and Prof. J. M. S. Baljon of Leiden University (Holland) also appreciate the command of Ahmad Riza in Hanafi jurisprudence.

For instance the water permissible for ablution (*wuzu*), he explained, has 160 kinds,[43] and the water not permissible for ablution are of 146 kinds.[44] Likewise the inability to use water for ablution, he classified, could be due to 175 reasons. On this subject he wrote a treatise *Samh al-Nida fima Yurith al-'Ijz 'an al-ma'*.[45]

He wrote another treatise defining the running water and the stagnant water under the name: *Al-Nawr wa al-Nawriq Li Asfar Ma'i Mutlaq*.[46]

The things on which *tayamum* is permissible, he described, are of 181 kinds.[47]

Then he enumerated 103 things on which tayamum is not permissible.[48]

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[41] Ahmad Riza, *al- Ahla min al-Shaukr* etc. (1303/1885),Ref. *Fatawa-i-Rizawiyya*, Vol. II, pp.122-125

[42] *Nuzha al-Khawatir*, Vol. VIII, p.41

[43] *Fatawa-i-Rizawiyya*, vol. I, p. 456

[44] ibid, pp. 35, 472, 543.

[45] ibid, pp. 611-659.

[46] ibid, pp. 407-553.

[47]

he got permanent permission to issue *fatawa*. After the death of his father in 1297/1880, Ahmad Riza took the duty of giving *fatawa* on a full time basis.

The first *fatwa* Ahmad Riza issued was about *riza'at* (fosterage). Years later when a *fatwa* of the same type came before him. he wrote:

> "This is the same *fatwa* I issued on 14 *Sha'ban* 1286/1869, and it was on the same day I was permitted to pronounce *fatwa*, and, it was on that day *namaz* (prayer) became obligatory on me. I was 13 at that time. I have been serving till now in this capacity. May Allah be praised."[39]

In one letter (7 *Sha'ban* 1336/1918) he writes:

> "May Allah be praised. On 14 *Sha'ban* 1286 at the age of 13, I issued my first *fatwa*. If life grants me another seven days, I would be completing 50 years of issuing *fatwa*, on this *Sha'ban* 1336. How can I express my thanks to Allah for this blessing."[40]

Ahmad Riza issued *fatawa* for more than fifty years. He used to be very cautious in issuing *fatwa*. He was mindful that the extent of leniency Shari'a has given should be adhered to. In 1303/1885, he was asked to give *fatwa* on the use of sugar. Other *ulàma* have said that the use of sugar was prohibited and its consumers had committed a sin. But he defended the use of sugar and wrote:

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[39] Muhammad Mustafa Riza, *Al-Malfuz*, Vol.I, Karachi, pp.13-14

[40] *Hayat-i-A`lahazrat*, p.280

> China, Ghazni, America, Africa and even from Arabia, *Istifta'at* (letters for *fatawa*) come. At a time about 500 such letters piled up".[50]

His eldest son Hamid Riza Khan writes:

> "Allah be praised, at the age of 13 years, 10 months, and 4 days, after completing the studies, at the permission of his father, he occupied the seat of *mufti*. After the demise of his father, all letters for *fatawa*, from Hindustan, Bengal and even from China, Africa and Eden were addressed to him".[51]

One distinctive feature of Ahmad Riza's *fatawa* was that every query used to be answered in the language in which it was asked. Even versified queries were replied in versified form. Like that in *Fatwa-i-Rizawiyya* them are there *fatawa* in prose and versified forms.

I have seen many of his *fatawa*. Some *fatawa* are works of excellent research. In some *fatawa*, about 150 source books have been referred to. In spite of all these, He did not accept any monetary benefit, and did every thing for the pleasure of Allah. It is a matter of great courage, and most of the modern *ulàma* are devoid of it.

If anybody asked any question orally, Ahmad Riza used to answer it spontaneously and never said that he would refer to the book and reply later. His prodigious memory was very astonishing. His biographers have given many instances. He could recall months later, what he had

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[50] ibid., Vol. IV, p.149

[51] Hamid Riza, *Salamatullah-i-Li Ahl al-Sunna etc.*, Bareilly, pp.54-55.

People used to turn to him for *fatwa* not only from India and Pakistan but also from China, Africa, America and Arabian countries. At a time there used to be a pile of 500 *fatawa.* Perhaps there was no *Dar al-Ifta* anywhere which was so much sought after. Once a person had asked about the fee for *fatwa*. He replied:-

> "Allah be praised. No fee on *fatwa* is charged here. By the grace of Allah from countries like China, Africa, America, Arabia and Iraq. Peoples' Requests for *fatwa* come here. At one time there is a pile of 400 letters for *fatawa*. From the days of my grand father till now, 1337/1918, *fatawa* issued for about 92 years and I myself have been issuing *fatawa* for the last 51 years. There are 12 volumes of *fatawa* of my own. Neither I have taken any fee on them nor I will take anything in future. I don't know who would be so mean minded as to adopt it as a livelihood. Because of such people, people from distant places have inquired about fees. Brethren! I don't ask any returns on it, my returns are with my Allah".[49]

At another place he writes:

> "Here, apart from other religious activities, the work of *fatawa* is so much that even ten *muftis* could not cope with it. From different states like Bengal, Punjab, Malabar, Burma, Arakan, and from countries like

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[48] ibid, pp. 668-719.

[49] Ahmad Riza, *Fatawa-i-Rizawiyya etc.*, Vol. III, p.230 — (*Fatwa* dated 16 *Safar* 1337)

Amjad Ali 'Azami, and Hakim Sayyid Ghawth etc.

♦—If the letters were too complicated or about an important *fatwa* he would retain it himself.

♦—Letters regarding *'fara'iz'* would he given to Mawlana Hamid Riza Khan.

♦—Letters about *madrasa* would be also given to Mawlana Hamid Riza Khan.

♦—Letters about the Printing Press would be given to Mawlana Zafar al-Din Rizawi.[53]

Muhammad Hussain Meeruti, Proprietor of Tilismi Press, has recorded his personal observations of how the letters were replied to:-

> "After evening (*maghrib*) prayer, four men Mawlana Mustafa Riza Khan, Mawlana Amjad Ali Sahib, Mawlavi Hashmath Ali Khan Sahib and another Sahib — came and placed their chairs around a cot. A'lahazrat, out of the 30 letters of the days post, distributed the 29 letters among the four persons. They used to read the letters, one after the other, in turn, and A'lahazrat used to dictate the answers. During this dictating session, people used to visit him with their questions. But continuity in dictating the replies to the letters would not be disturbed. Thus all the replies would be completed".[54]

Some times *Mutis* used to write the *fatawa* and he would make corrections in them, and these *fatawa* would read once. Some times he could quote the whole passage verbation. During his illness, once he had gone to a hill resort and he had no books with him. But still he wrote *fatawa* with appropriate reference there also.

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[53] *Hayat-i-A'lahazrat*, Vol. I, p.68

[54] ibid., p.37

Referring to this he writes:

> "Form 29 *Sha'ban*, I have been on this hill-resort to spend the month of Ramzan in summer here. Separated from home, sequestered from my books, deprived of access to commentaries, but by the grace of Allah every question about religious problems has been answered with clarity".[52]

During his illness, away from the books, the *fatawa* he had given contain 31 references to books of *Fiqh* and *Hadith*. From this it is clear that books were always within his mind.

Writing about his daily activities Zafar al-Din Rizawi writes that the key of the letter-box was always with Ahmad Riza. After *'asr* prayer the letter-box would be opened and the letters would be read to him one after the other —

- ◆—If letters were about *Tasawwuf* (Islamic mysticism) he would keep them with himself.
- ◆—If the letters were about amulets they would be given to Mawlana Zafar al-Din Rizawi or Mawlana Hamid Riza Khan.
- ◆—If they were about *fatawa* he would submit the letters in accordance with the status to Mawlavi Nawab Mirza Sahib, Mawlavi Sayyid Shah Ghulam Sahib Bihari, Mawlavi Zafar al-Din Rizawi, Mawlavi

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[52] *Fatawa-i-Rizawiyyia*, Vol. III, p.485

umes were compiled. Each volume comprises of 70 parts. Later the number of volumes increased to twelve. He writes:

> "My *fatawa* alone make twelve volumes".[57]

It is written in the *sanad* of Abd al-Wahid (*Garhi-Kpura,* Frontier Province). (20 *Dhi al-Hijja* 1338)

Iftikhar Ahmad Qadiri, Professor, *Al-Jami'a al-Ashrafiyya*, Mubarakpur, India, in his letter dated 25 April 1979, writes:

> "Five volumes of *Fatwa-i-Rizawiyya* have been published from here. Composition of the sixth volume is going on with slow speed. The seventh and eight volumes are with us and the other four volumes are in Bareilly.

The early volume of *fatwa-i-Rizawiyya* have been published from Lyallpur (Faisalabad) and Lahore in Pakistan. In one treatise "*A'ina-i-Qayamat*" (published at Bareilly, 1327) I saw one advertisement about *Fatwa-i-Rizawiyya*. Some features of the *Fatawa-i-Rizawiyya.* listed there would be useful to reproduce here.

1. Lakhs of minute details — ancient and modern — critically assessed with clear instructions.
2. For *Ulàma*, thousands of complex problems critically assessed — with their applications and preferences.
3. Problems have been pried into according to the taste of *Mohaddith* (experts in Traditions), *Mufas-*

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[57] *Fatawa-i-Rizawiyyia*, Vol. III, p.230

be despatched under the name of the *mufti* who has given it. About one such *mufti*, Ahmad Riza has written that the particular *mufti* was asked to come in person to effect the necessary corrections, instead of doing the same through somebody. That *mufti* felt mortified to be so corrected in the presence of others. It is because all the *fatawa* that go from *Dar al-Ifta* bore the name of the *mufti* who had issued it and all the corrections and improvements made by Ahmad Riza were kept a secret. In those days *Hafiz al-Kutub al-Haram* Sayyid Isma'il came from Makka to meet Ahmad Riza. When he heard about this he commented:

> "Such a person would be deprived of the grace of knowledge". It so happened that the man who felt mortified, left the service".[55]

Among the *muftis* who were in the *Dar al-Ifta* of Ahmad Riza, Amjad Ali 'Azami (1367/1948) was of a distinguished personality. Ahmad Riza in his letter to Sayyid Ahmad Ashraf Kachochwi, writes about Amjad Ali 'Azami:

> "Of those present here Mawlavi Amjad Ali Sahib has intuitive understanding of jurisprudence. It is for this reason, he reads *fatawa* to me and writes down whatever I say".[56]

In the beginning for about 12 years (1282 to 1297) the copies of *fatawa* were not retained. After they were collected, it was found that for one question 10 to 12 *fatawa* were there. Only one was retained. Like that seven vol-

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[55] *al-Malfuz*, Vol. I, p.94

[56] *Hayat-i-A`lahazrat*, Vol. I, p.214

and stagnant water the following *fatwa* is an excellent research on Physics.

"*Al-Diqqa wa al-Tibyan li 'Ilm al-Riqqa wa al-Saylan*"[61]

The construction of the tanks, the colour of the water and the reflection and convergence of sun rays deal with the subject of Physics.

The following *fatwa* deals with Geogrosy — the formation of the earth, its kinds and age;

"*Al-Matr al-Sa'id 'Ala binti jins al-Sa'id*".[62]

The following discussion also deal with Geogrosy and Geology:

1) How stones are formed?
2) Loosely formed bodies could not be turned into alloys by fire.
3) Why mercury does not stay on fire?
4) What effect fire produces on body?
5) The cause for the melting of gold and silver.
6) All minerals are formed by the mixture of mercury and sulphur.
7) Sulphur is masculine and mercury is feminine.[63]

In short, the *fatawa* are distinguished with many features and deserve the attention of people of learning.

In 1325/1907, Ahmad Riza sent some Arabic *fatawa* from *Fatawa-i-Rizawiyya* to *Hafiz al-Kutub al-Haram* Sayyid Isma'il Khalil who after reading these *fatawa* wrote:

> "I swear and say the truth that if Abu Hanifa Nu'man were to see these *fatawa* he

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[61] *Fatawa Rizawiyya*, vol. I, pp.484-499.

[62] ibid, pp.668-719.

[63] *Fatawa-i-Rizawiyyia*, Vol. I, p. 690

sir (Commentators of Qur'an), *Faqih* (Experts in Islamic Jurisprudence) and *Sufis* (Islamic Mystics).

4. About every problem *Hadith* have been quoted profusely.
5. Detailed discussion about problems relating to astronomy, mathematics, geometry and fixation of time.
6. Plenty of evidences in favour of the truth of the ways of *Ahl-i-Sunnah* (people of the sunnah).
7. Problems of the modern age and their solutions.

From this advertisement it is learnt that the printing and publication of *Fatawa-i-Rizawiyya* had started in 1327/1909.

> "By the grace of Allah, two chapters every month were brought out from the month of Rajjab. They were printed on 20-26 imported paper. The price is Rs.2/00 inclusive of postal charges and for the residents of the town the price is only Rs.1.5.[58]

From reading *Fatawa-i-Rizawiyya* we understand Ahmad Riza's extensive study, the amazing memory-power, the competence to infer and the felicity of expression. Even the *Ulàma* of Arabia have acknowledged these characteristics. On certain subjects his writing appears to be a product of extensive research. For example, on the subject of the size of a *hawz* (water-tank for ablution) *al- Nahi al-Namir fi al-Ma'il al-Mustadir,*[59] looks like a mathematical treatise. Likewise *fatwa, Rajab al-Sabaha fi Miyahi La Yustawi Wajhu ha wa Jawfuha fi al-Masaha,*[60] is another illustration of a mathematics treatise. About running water

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[58] Hasan Riza: *A'ina-i-Qayamat*, Bareilly, 1906, p.162

Fatawa Rizawiyya, vol.I, pp.321-330.

[60] ibid, pp. 334-371

a) Shaykh Abd al-Haque, Mohaddith Dehlawi (d. 1052/ 1642) says that to utter *'Bismillah'* and to remember Allah while doing *Wuzu* (ablution) are *Wajib*. Ahmad Riza disagree with him and wrote:

"Aqulu" Lam Ya'ti al-Mustadal bi Shay'in
Hatta Sami'a ma Sami'a.[67]

b) In *wuzu* dropping one or two drops of water on concerned parts is enough but it is not enough if water is applied like oil. Here he has disagreed with *Ibn-i-Najim* (d.970/1562).

c) After *wuzu* the concerned wet parts have to dried with clothes or not? Imam Nuwi (d.676/1277) considers it *'Makruh'* (detestable) and he bases his inference on a tradition quoted by *Umm al-Mo'minin* Hazrat Maimùna. But Ahmad Riza has disagreed with Imam Nuwi and interpreted the above tradition in such a way that he has dispelled the concept of *makruh* in it, and at the same time, made clear the concept of cleanliness Hazrat Maimùna had.

d) Allama Tahawi (d. 1231/1815) says that water running from nose renders *wuzu* defective. Ahmad Riza opposed in *al-Traz al- Mu'alim fima huwa Hadatha min Ahwal al-Dam.*

e) Ahmad Riza has disagreed with *Sahib-i-Bahar, Tahtawi, Shami* (d.1251/1835), *Sharnublani* (d.1069/1658) and *Sahib-i-Maraqi.*[68]

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[67] ibid., p.21

[68] Pl: see *Fatawa-i-Rizawiyya*, Vol. I, pp.19, 21, 29 and 34

Note:- Maktaba-i-Rizawiyya (Karachi) has published 11 volumes of Fatawa-i-Rizawiyya, splendidly bound.

> would have felt happy and would have the writer as his disciple."[64]

Discussing the competence of a *Mufti*, Ahmad Riza has written:

> "It is not enough if a *Mufti* quotes different views but it is also necessary for him to distinguish between those views with a preference of one over the other, and give his final judgment. Even in his *fatawa* of early period we find these characteristics. In his earlier *fatawa* there is a *fatwa* on the yard-stick. In it he has presented the views of three different *Ulàma*. Then, in support of the first views, he has given 22 evidences from 13 books of *Fiqh*. After that under '*Aqulu*' (I say) he preferred one view and passed his judgment."[65]

From the word "*Aqulu*" Ahmad Riza's stature in jurisprudence and creative interpretation is obvious.

He writes:

> "I know pretty well when it is not permissible for conformist (*muqalidin*) to say 'I say'."[66]

In the first volume of the *fatwa-i-Rizawiyya,* there are 114 *fatawa* and 28 treatises. The researches of Ahmad Riza under '*Aqulu*' are about 3536 in number. In some of these he has disagreed with many experts in Islamic jurisprudence. For example:-

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[64] AhmadRiza: *al-Ijazat al-Matina* etc, 1325/1907.

[65] *Fatawa-i-Rizawiyya*, Vol. I, p.381.

[66] *Fatawa-i-Rizawiyyia*, Vol. I, p.3

In his *fatawa,* treatises and speeches Ahmad Riza struggled against *bid'at* (unlawful practice in Islam) and strove for the resurgence of Islam, and it is for these attempts that some *Ulàma* of Arabia said that he was the *'Mujaddid'* of this century. *Hafiz al-Kutub al-Haram* Shaykh Isma'il Khalil Makki writes:

> "But I say if it is said about him that he was a *mujaddid* (revivalist) of this century, it would be true and right. For Allah, it is not difficult to accumulate a universe in one person."[69]

For Ahmad Riza the meaning of Islam is very simple and straight. But he chases that man who creates unlawful things in religion and mixes facts with fiction. He criticises that man who scuttles the unity of the community and creates a new way, leaving the way of the majority.

He was asked once if the English knowing Non-Muslims would become Muslims or not if they recite *Kalima.* He said:

> "Undoubtedly they would become Muslims even if they did not know the translation of the *Kalima.* Even if they had not recited the *Kalima* and uttered this much, "I have left that religion and accept the religion of Muhammad" it is sufficient for their conversion".[70]

But he makes clear his stand on those who after accepting Islam, deviate from the path shown by the Holy

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[69] Ahmad Riza, *Husam al-Haramayn*, Lahore, 1975, p.51

[70] Ahmad Riza, *al-Saniyya al-Aniqa etc.*, (1336/1917), Bareilly, p.154

Chapter - 4

Rebuttal of Innovations

(Radd-i-Bid'a)

The meaning of Islam — Definition of *bid'ati* (innovators) — one who leaves *'fara'iz'* and performs *'nawafil'* is deprived of *'thawab'* — Deprivation of *'Shari'a'* is deprivation of *Tariqah* — Necessity of Murshid and the salvation in the Hereafter — Conditional request for help from the Prophets and the *awlia* — Honourary prostration is prohibited — Unnecessary *etiquette* in *'Eisal-i-thawab'* are meaningless — The real concept of *'Fatiha'* — Moving about of Women without purdah — Assembling at the house of dead and be a burden for the people of the house — Visits of women to the graves for *'Ziyara'* is prohibited — Appearing before *Na Mahram Pir* (religious guides) is prohibited — To light lamps only for the grave is a wastage — Money spent on *'Chadars'* (sheet of cloth or flowers spread over graves) could better be given to the poor — *Qawwali* with musical instruments is prohibited — Attendance in such *'Urs'* is prohibited — conduct of *'urs'* if it is according to *shari'a* is permissible — Fire works during *Shab-i-barat* and marriage is wastage and prohibited.

Ahmad Riza's stand on *Shari'a, Tariqah* and *Bay'a* are very clear. When he was told about the wordings of a man that, *Tariqah* is how to reach Allah and *Shari'a* is to observe the permissible and the forbidden, he said:-

> "To say that *Tariqah* is to reach Allah, is insanity and ignorance. Those who have even minimal knowledge, know that *tariq*, *tariqah* and *tariqath* mean 'a way', not reaching as it is alleged. *Tariqah* definitely means 'a way'. If it differs with *Shari'a*, Qur'an bears a witness that it will not reach Allah but satan. It will not take one to paradise but to hell. Qur'an declares that except *shari'a* all the ways are false and forbidden".[73]

On the necessity of a '*murshid*' he says:

> "Eventually deliverance (May Allah forbid, even if it is after the punishment). This belief among all *ahl-i-sunnah* is essential and it does not depend on any *bay'a* or being a *murid*. For this it is sufficient to accept the Holy Prophet (Allah's Grace and Peace be upon him) as '*murshid*' (the guide)".[74]

But along with this he writes this too:

> "For the goodness of *'ihsan'* definitely *murshid-i-khas* is necessary, and that too a

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[73] Ahmad Riza, *Maqal al-`Urafa, etc.*,(1327/1909), Karachi, p.7

[74] Ahmad Riza, *al-Saniyya al-Aniqa*, p.124

Prophet (Allah's Grace and Peace be upon him) and denies certain things.

> "Anybody who denies anything of the necessities of religion is by the consensus of Muslims, a *Kafir*. Though he might have recited *Kalima* a million times, his forehead might carry the black mark of prostration, his body might have thinned because of fasting, he might have performed hajj a thousand times, he might have given mountains of gold in charity, they would not be accepted, unless he believes in everything that the Holy Prophet (Allah's Grace and Peace be upon him), had brought from Allah".[71]

In our society many Muslims ignore *fara'iz, Wajibat* and *Sunnah* but they are strict in observing *mustahabat* and *Mubahat*. Ahmad Riza has very severely criticised this disorderliness. At one place he writes:

> "Abu Muhammad Abd al-Qadir Jilani, (May Allah bless him) in his books '*Futuh al-Ghayb'* has given heart rendering examples of people who ignore *fara'iz* but observe *nawafil*". He said in that book: "If *nawafil* and *Sunnah* are observed before the discharge of *fara'iz,* they will not be accepted but would amount to insult".[72]

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[71] Ahmad Riza, *A`lam al-A`lam etc.*, Bareilly, (1306/1888), p.15

[72] Ahmad Riza, *A`az al-Iktinah etc.*, Bareilly, (1309/1891), pp. 10-11

> any body's honour is *haram* and a major sin *(guna-he-Kabira)*".[77]

Ahmad Riza in support of his assertion has first quoted from Qur'an how any honorary *sajda* is prohibited, and then, he has quoted 40 *Hadith* (Tradition) to prove it. After that he has quoted from 150 original books of *Fiqh* to prove that *sajda* is *haram.*[78]

Now a days some Muslims have the photo of *'Buraqh'* (winged horse) in their homes. Ahmad Riza has strictly prevented Muslims from having such photo at home. But he thinks the photo of the *'Qabar sharif'* (grave of the Holy Prophet) and *'Na'alayn Sharif'* (foot-wear of the Holy Prophet) are permissible.[79]

Among Muslim *Fatiha, Soum* (third day death ceremony), *che-lum* (fortieth day death-ceremony). *Barsi* (annual death ceremony) and *urs* are in practice. Ahmad Riza considers the spirit of these functions to be lawful and other unnecessary essentials to be baseless. Thus he has adopted a Via media. Justifying *Fatiha* to be permissible he writes:

> "Whatever useless things people have created, celebrating it like a marriage, spreading fine carpets, are all out of place. If one thinks that *thawab* reaches on the third day or on a particular day, it is also a wrong belief. Likewise distributing *chana* is also not necessary. If one distributes it, it is also not harmful".[80]

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[77] Ahmad Riza, *al-Zubda al-Zakiyya* etc., Bareilly, p.5

[78] ibid, pp. 7-10, 10-25, 25-80.

[79] Ahmad Riza: *Shifa' al-waliha* (1315/1897), Breilly, etc.

[80] Ahmad Riza, *al-Hujja al-Fa'iha etc.*,(1889), Lahore, p.14

> Shaykh who has reached (*Shaykh-i-Eisal) Shaykh-i-Ittisal*" is not sufficient.[75]

About seeking support and intercession from the Prophets and the *awlia*, Ahmad Riza says it is conditionally right. In answer to one question he writes:

> "It is right if it is borne in mind that they are also servants of Allah, and one means to reach Allah, and that it is with the intention of Allah, and further, believe that not even a mite moves without the Command of Allah, nobody could give a penny without being given by Allah; could not hear even a word, could not bat his eye lid, and definitely this is the belief of all Muslims".[76]

Some Muslims transgress the bounds of *Shari'a* and prostrate before graves (*Mazars)*. Ahmad Riza considers all kinds of prostration before anybody except Allah as *Kufr* and *shirk,* and *sajda-i-tazimi* (honorary prostration) as *haram.* In this connection he has written a scholarly treatise; *Al-Zubda al-Zakiyya li Tahrim Sujud al-Tahiyya* (1337/1918).

In it he writes:

> "Muslims! Oh Muslims! those who are the adherents of the *Shari'ah* of Mustafa know and do know it certainly that there is *sajda* (prostration) for nobody except Allah. But for Him, any *Sajda* in obedience to anybody, is certainly, and with consensus is clearly *shirk* and evidently *kufr*. *Sajda* in

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[75] ibid., p.141

[76] Ahmad Riza, *Ahkam-i-Shari`at,* Part I, Agra, p.4

marriage is possible) Ahmad Riza wrote a treatise whose title is; *Murawwaj al-Nija Li Khuruj al-Nisa* (1316/1898).

In this treatise he had classified women into various categories and has earmarked separate instructions for each of the categories.

He wrote another treatise; *Jali al-Sawt Li Nahi al-Da'wa Imam al-Mawt* (1310/1892) in which he has criticised how men and women visit the family of the dead; how they stay there to dine and thereby cause economic strain to the people of the house. He was once asked whether women could visit the graves. He wrote that the Holy Prophet (Allah's Grace and Peace be upon him) had said, "Allah's curse is on those women who visits the graves too much". On this subject he has written a treatise; *Jamal al-Nur Li Nahi al-Nisa' 'an Ziyara al-Qubur* (1920/1339).

In this regard he has made an exception in visiting the sacred grave of the Holy Prophet (Allah's Grace and Peace be upon him). Men and women visiting the sacred grave of the Holy Prophet (Allah's Grace and Peace be upon him) have been approved by various traditions. When he was asked about women visiting the grave of Hazrat Khawaja Moin al-Din Chishti, he said:

> In *Ghunya* it is written that don't ask whether women's visit to *mazars* is permissible or not but ask how much Allah's curse and the curse from the man inferred there are on any woman who visits the grave. The moment she starts from home with the intention of visiting a grave, the curse begins. Except the sacred grave of the Holy Prophet (Allah's Grace and Peace be upon him) there is no permission to visit any grave. Attendance at the grave of the

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Once he was asked whether a man could arrange for *eisal-i-thawab* in his own life time. He replied:

> "Yes, he could, give the needy charity in secrecy. The common practice of giving dinners to the rich and the family members should not be followed".[82]

Among the *bid'a* of modern times it is common that Muslims women loiter on the streets without *purdah*, they even appear before others without *purdah*; they assemble and have dinners at the house of the dead, they visit the graves and sometimes go before '*Pir*' without *purdah*. Ahmad Riza has opposed all such *bid'a*.

In answer to one question whether a women could visit her *maharam* (a relative with whom marriage is not possible) and the *non-maharam* (any person with whom

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[81] ibid., p.16

[82] *al-Malfuz*(1919), Part III, Aligarh, p.45

> "Taking lamps to the graves is *bid'a* and wastage of money".

After that he writes:

> "It is all wastage if it is of no advantage. If lighting a lamp is advantageous, as there is a mosque in the vicinity of the grave or the grave is by the side of a road, then it is permissible".[85]

At another place, in reply to a similar question, he writes: "The truth is our acts depend upon our intention. Holy Prophet (Allah's Grace and Peace be upon him) says any act which is devoid of religious and worldly advantage is useless and what is useless is *makruh* (detestable). To spend money on it is a waste and wastage is prohibited. Allah says, "Do not be extravagant. Allah does not like extravagants". To provide amenities to Muslims is certainly loved by the Holy Prophet (Allah's Grace and Peace be upon him).

The Holy Prophet (Allah's Grace and Peace be upon him) says:

> "Anybody among you who could do any thing profitable to Muslims could do so".[86]

When he was asked if *loban* (a kind of fragrant incense) could be burnt at the grave, he said:

> "To burn the *loban*, placing it on the grave should be avoided and to burn the incense near the grave (if it is not *zakir* or a *za'ir* who is present there or about to visit there)

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[85] Ahmad Riza: *Abriq al-Manar bi Shumu`i al-Mazar*, (1331/1912), Lahore, pp.9-10

[86] *Ahkam-i-Shari`at*, Part I p.38

> Holy Prophet (Allah's Grace and Peace be upon him) is almost *Wajib*. In one tradition it is said; "***One who visits my grave, for him my shafa'a has become wajib***". In another tradition it is said; "***He who performed hajj but did not visit me had undoubtedly been tyrannical to me***".[83]

Now days women appear before *Pir* and murshid without *purdah*. Neither they have any bashfulness nor the *Pir* prevents them from this. In this connection he was asked for a *fatwa*, he said:

> "Without any doubt *purdah* with the strangers is *farz* as Allah and the Holy Prophet (Allah`s Grace and Peace be upon him) have instructed. A *Pir* does not become *mahrum* (a man with whom marriage is not permissible) for a *murida* (a woman disciple), Who could be a greater *Pir* than the Holy Prophet (Allah's Grace and Peace be upon him) for the *Ummah? he is certainly the father of the* Ummah. By virtue of being a *Pir* if one could become a *mahram*, certainly Prophet's marraige could not take place with any woman of his *ummah*."[84]

It is a common practice to make lighting arrangements, burn lamps and incense. Adopting a middle of the way policy, he had given his opinion with considerable weight. When he was asked about lighting a lamp at the grave, he wrote, referring to *'Hadiqa-i-Nadya'* of Shaykh Abd al-Ghani Nabalusi.

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[83] *al-Malfuz*, Part II, Karachi, p.110

[84] Ahmad Riza, *Masa`il-i-Sima`*, Lahore, p.32

> *mazamir* (instruments of music) and in the light of *Hadith mazamir* are *haram*".

He was asked about participation in such *urs* in which instruments of music are used. He said:

> "Such *qawwali* is *haram*; all participants are sinners; all their sins are on the organisers of the *qawwali* and *qawwall*, and even the sins of the qawwall are on the organisers".[89]

When he was asked about participating in *urs*, he said;

> *Urs* in which women don't participate, *tamashas of shirk* are not held, prostitutes and dancers and instruments of music are not there, participation is permissible. It is apparent the purpose of such *urs* is *eisal-i-thawab, Fatiha* and recitation, of Qur'an".[90]

Now a days, in most of the *urs*, these things which Ahmad Riza had condemned are lavishly patronised. So participation in all these *urs*, according to Ahmad Riza, is not advisable.

Among Muslims fulminations on the occasion of marriage is common and particularly on *shab-i-barat* fulmination and crackers are widely used. Ahmad Riza was once asked about it and he said:

> "Fulmination and crackers used at the time of marriages and *Shab-barath* are doubtlessly *haram* and totally a crime. It is a

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[89] *Ahkam-i-Shari`at*, Part I p.33

[90] Ahmad Riza, *Mawahib Arwah al-Qudds etc.*,(1324/1906), Lahore, p.5

> but to burn it only for the sake of the grave is prohibited: it is wastage. For a virtuous man, a window from Paradise is opened into his grave. Breezes from the Paradisical flowers that came into the grave are far richer than the mundane loban and any other incense".[87]

About mounting *chadar* on a grave he said:

> "When the *chadar* is there it is not yet old or tattered, mounting a new *chadar* is of no use. The money spent on new *chadar* may better be given to the needy with the intention of eisal-i-thawab to the one buried there".[88]

In all his above observations he had followed the Islamic principle of parsimony. In any act of virtue, if there is any advantage it is rightful. If there is no advantage it is prohibited. This is not only applicable in the case of a grave but in all matters of life.

In *qawwali* instruments of music (*mazamir)* are commonly used. *Qawwalis* are held at *dargahs,* near mosque and particularly in *Urs.* In many *Urs,* women assemble and participate in urs without *purdah.* Various other *tamashas* which are not only shameful but also woeful take place in these urs. Ahmad Riza has declared all such practices which are against the Shari'ah as unlawful. About instruments of music, he says:

> "The Holy Prophet (Allah's Grace and Peace be upon him) had come to wipe out

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[87] *al-Saniya al-Aniqa etc., p.70*

[88] *Ahkam-i-Shari`at,* Part I p.42

بسم اللہ الرحمن الرحیم

حرمتِ سجدۂ تعظیمی

گوہر

مصنفہ

اعلیٰ حضرت مولانا شاہ احمد رضا خان بریلوی قدس سرہ

*

نوری بک ڈپو لاہور

wastage. Qur'an calls such people as brothers of *Satan*. Allah says:

> Lo! the squanders were the brothers of the devils and the devil was ever ungrateful to his Lord. (*Asra'* : 27)[91]

He advised to avoid the marriages in which songs, music and anti-Shari'ah activities are there. He advised:

> "In marriages, if these activities are there, it is necessary that Muslims should never attend them".[92]

The real reason for such avoidance is to discourage the wrong-doers. In our community wasteful expenditure has become our second nature. One helps the other in it. It looks as if we have lost our sight. Shedding light on the degradation of our community he writes:

> "As long as the heart is pure, calls people to good. May Allah save us, plenitude of sins, particularly plenitude of *bid'a,* turn a man blind. He is bereft of the capacity to see the truth and ponder over the truth but he has the innate capacity to hear the truth".[93]

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[91] Ahmad Riza: *Hadi al-Nas li Rusum al-A`ras* (1894), Lahore, p.2

[92] ibid., p.4

[93] *al-Malfuz*, Part.III, p.54

Beside being a distinguished *mufti* and a missionary, Ahmad Riza was also a man of letters par excellence. Among his published outpourings some are critical, some are sufistic, some are philosophical, some are discerning and some are of best literary excellence. Not only in Urdu and Persian but even in Arabic he had the same puristic style. The *Ulàma* of *Haramayn* have also acknowledged this fact. Shaykh Ahmad Abd al-Khayr Mir-dad Makki writes:

> "I thank Allah for a personality like this Shaykh. Certainly I have not seen a man like him in scholarship and eloquence".[94]

Similarly, Sayyid Mamùn Al-Barri Madani, Shaykh Sa'id bin Makki, Shaykh Hamid Ahmad Muhammad Jadawi, Shaykh Abd al-Razzaq bin Abd al-Samad, Shaykh As'ad Dhan Makki and Shaykh Ali bin Hussain Makki have eulogized Ahmad Riza for his linguistic style.

Apart from his prose creations, his activity in poetry is also of high order. Dr. Ghulam Mustafa Khan (Former Professor and Head of the Department of Urdu, Sindh University, Hyderabad, Sindh) has reviewed the literary style of Ahmad Riza as follows:

> "A'lahazrat Mawlana Ahmad Riza Khan ranks among the incomparable *Ulàma* of his time. Before his scholarship, his intellect, his resourcefulness, his perception and rhetorics, nobody could measure upto his mark. There was no subject of which he was not a master; no art which he did not know. Even in Literary pursuits, we have

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[94] Letter of Sayyid Isma`il Khalil Makki to Ahmad Riza Khan from Makka, dated 12 *Rajab* 1324

Chapter - 5

Literary Activities

Purity of language — Disciple of the Beneficent — Kifayath Ali Kafi — Na‘t — Urdu Poetry — Persian Poetry — Arabic Poetry — Chronograms — English Translation of Selected Poems

> "He was very fond of the *ghazals* of *Kafi*. He used to consider *Kafi* to be the King of the *Na't-writers*. In Ahmad Riza's Diwan '*Hada'iq-i-Bakhshish*' (3rd Section) we find this quatrain;

Mahka hay Miray Bu-i-Dahan Say 'Alam
Yan Naghma-i-Shirin Nahin Talkhi Say Baham

Kafi Sultan-i-Na't Goyan Hain Riza
Insha Allah Main Wazir-i-'Azam."[97]

Expressing his views on the poetry of Kifayat Kafi (1274/1858) and Hasan Riza Khan, Ahmad Riza writes:

> "Except for the verses of the two I don't want to Listen to anybody. From beginning to end the poetry of Mawlana Kafi and the late Hasan is within the limits of *Shari'ah*".[98]

Again he continues:

> "Among the Indian Na't-writers these two are exceptions. Generally people falter. In fact writing Na't is very difficult. It is like walking on the edge of a sword. If he exceeds he reaches the divinity, if he lags behind, he faults".[99]

Ahmad Riza Khan began writing poetry in the latter half of the 19th century. He adopted Na't-writing and reached those heights that exceeded his contemporaries

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[97] Ahmad Riza, *Hada`q-i-Bukhshish*, Part. III, Badaun, pp.93-94

[98] *Al-Malfuz*, Part. II, p.41

[99] ibid., p.43

> to acknowledge his greatness. If his idioms, his usages and his proverbs are selected from all his writings, a voluminous dictionary could be compiled".[95]

Another famous Indian literator Kalidas Gupta, writing about the poetic merits of Ahmad Riza says:

> "Apart from his lofty rank in the Islamic world, his poetry was of the rank that he should be considered the major poet of Nineteenth century. If we read him with a little attention we get the impression that even if he were to be only a poet, he would have been second to no major poet in Urdu. From his creations, it is clear that he was an accomplished artist and an established poet. For his *na'tyiya ghazals* are of innovative distinction".[96]

Ahmad Riza was a disciple of the Divine. He was not a disciple of anybody in poetry but still his writings are enough to find him a place in the rank of the masters. His younger brother Hasan Riza Khan Bareilwi (1326/1908) was a disciple of Mirza Dagh Dehlawi. Hasrat Mohani (1371/1951) wrote an article on the poetic greatness of Hasan Riza Khan and this article was published in *Urdu-i-Mu'alla*. Ahmad Riza had the honour of being the guide to such a great poet.

Ahmad Riza was very much impressed by Mawlana Kifayath Ali Kafi in poetry. Kafi was martyred during the war of independence in 1858. Ghulam Rasul Mehar writes:

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[95] Ghulam Mustafa Khan, *Mawlana Ahmad Riza Khan ki Urdu Sha`iri*, daily Jang, Karachi, dated 12 Feb. 1977

[96] *Al-Mizan*, Bombay, March 1976, p.474

etry is still scattered in different books. For example there are about 200 Persian verses in the third part of *Al-Tari-al-Dari*/Vol. I, II, III, Bareilly (1339/1920). These verses are on religion and political topics. I have collected his Persian verses and published them under the name '*Tanqidat-o-Ta'aqubat Imam Ahmad Riza*' (Lahore: 1988) with a comprehensive commentary.

Ahmad Riza has written a versified translation of the renowned Arabic *Qasida-i-Ghawsiyya* in Persian which has been published with the title:- *Qasida-i-Mubarika Ghawsiyya Ma'a Tarjama-i-Manzum* (1903/1321), Lahore.

Of 29 couplets of Arabic *Qasida-i-Ghawsiyya,* every couplet has been translated into a Persian couplet, and then, in two couplets the meaning has been explained. The last couplet has been translated along with the commentary in seven couplets. In this way the total number of Persian couplets are 92.

His Arabic poetry is also scattered likewise. What Arabic poems we find in '*Hada'iq-i-Bakhshish*' are almost negligible. After reading his prose and poetic works in Arabic we feel that the writer, though apparently an Indian, was an Arab by birth. In his Arabic there is no '*Ajami*' (Non-Arabic) shade. That is why even the Arabs feel spellbound by his Arabic works. In *Rabi' al-Akhir* 1300/1883 he composed an Hamd (poem in praise of Allah) comprised of 17 verses. It begins like this.

al-Hamdu Lil Mutawah hidi
Bi jalalihi al-Mutafarridi
Wa Salatu hu Dawman 'Ala
Khayra al-Anami Muhammadi.[101]

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[101] *Fatawa-i-Rizwiyya*, Vol. I, p. 271

and predecessors. This couplet of Ahmad Riza looks very realistic.

Ye hi Kahti Hay Bulbul-i-Bagh-i-Jinan
Ki Riza ki Tarah Ku'i Sehir Bayan
Nahin Hind main Wasif Shah-i-Huda
Mujhay Shukhi-i-Tab'ay Riza ki Qasam [100]

Some of his poetic works have been published in different forms. Ahmad Riza has written a qasida (panegyric) in honour of Abd al-Qadir Badayùni. This was published for the first time in the monthly '*Tohfa-i-Hanafiyya*' (Patna, India). This qasida contained 61 couplets but when Hasan Riza Khan published it in a book form in 1318/1000, it had 76 couplets. Ahmad Riza wrote an eulogy in 1315/1897 on Shah Abd al-Hussain Ahmad Al -Nùri (1324/1906) under the name '*Mashriqhistan-i-Qhuds*'.

The famous Qasida of Ahmad Riza '*Qasida-i-Mira'jiyya*' was published by the Muslim University Press, Aligarh. In 1329/1907, his poetic selections was published in two parts under the name '*Hada'iq-i-Bakhshish*' After his death the third part of the *Hada'iq-i-Bakhshish* was also published. It contained his Urdu. Persian and Arabic poems. It does not appear to be very authentic as it smacks of interpolation. Madina Publishing Co. Karachi, has brought out all the three parts of *Hada'iq-i-Bakhshish* with authentic selections edited by Shams Bareilwi. Another poem of Ahmad Riza under the title '*Al-Istimdad Ala Ajyali al-Irtidad*' (1337/1918) was published from Lyallpur in 1976.

Much of Ahmad Riza's poetry in Urdu, Persian and Arabic is scattered unpublished till now. His Persian po-

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[100] ibid., Part. I, Karachi, p.33

At the funeral of Qazi Abd al-Wahid, father of the great scholar Qazi Abd al-Wudùd (Barrister, Bankipur), before reaching the grave-yard he composed spontaneously a chronogram in the form of an Arabic quatrain which was published in the monthly '*Tohfa-i-Hanafiyya*' (Patna).[107] At the death of *Pir* Abd al-Ghani he composed a chronogram in the form of 10 Arabic verses. They were published in the monthly '*al-Riza*' (Bareilly).[108] Mahmud Ahmad Qadri and Mahmud Hussayn Bareilwi have collected hundred and thousands of Arabic Verses of Ahmad Riza.

Prof. G.D. Qureshi of Newcastle University (U.K.) has translated most of the *Hada'iq-Bakhshish* poems of Ahmad Riza into English. We are presenting here the translation of few selected poems for our readers with the courtesy of monthly 'The Islamic Times' Stockport (U.K.).

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[107] *Tuhfa al-Hanfiyya*, Patna, Rabi` al-Thani 1336/1908, p.41.

[108] *al-Riza*, (Bareilly), Zi Qa`da, 1338/1920, p.3.

In *Fatawa-i-Rizawiyya* we find many Arabic verses.[102] His Arabic *Qasidas* in Praise of Shah Fazal-i-Rasul Badayùni (1289/1872) *Hama'id Fazal-i-Rasul* and *Mahamid-i-Fazal-i-Rasul* are of high poetic value. Also *Qasida Amal al-Abrar* (1318/1900) is of outstanding value.[103] Ahmad Riza was an expert of rare talent in composing chronograms. Talking about this rare talent Zafar al-Din Rizawi writes:

> "He was so much of a an expert in it that before anyone could express a matter in words, he would compose chronograms on it in verse or in sentences with unusual ease. The proof of it is that many of the titles of his books are the best examples of his chronograms. These chronograms are so apt that besides giving dates they suit the content of the book in a fitting manner".[104]

Ahmad Riza used to compose chronograms spontaneously. In *Hayat-i-A'lahazrat* there are 17 chronograms on Mohammed Naqi Ali Khan (1297).[105] Likewise in the last part of '*Risala Mawaqi' al-Nujum*' we find two chronograms in the form of a quatrain on the death of Mawlana Muhammad Isma'il Qadri Naqshbandi. In the introductory part of these quatrains every sentence is of chronogrammatic value. The total number of verses is 53.[106]

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[102] *Fatawa-i-Rizawiyya*, Vol. I, pp.371,535 etc.

[103] Mr. Muhammad Sami al-Din (Usmania University, Hyderabad, India), Mr. Mahmud Husayn (Aligarh Muslim University, Aligarh, India), Mr. Muhammad Ishaq Qureshi and Mr. Shahid Ali Nurani (Punjab University, Lahore, Pakistan) have worked on the Arabic poetry of Ahmad Riza Khan.

[104] *Hayat-i-A`lahazrat*, Part. I, p. 141

[105] *Hayat-i-A`lahazrat*, Vol. I, p.10

[106] ibid, pp.144-145.

O Allah! when I walk on the edge of the sword,
May the Prophet say, "Grant him peace, O Lord".

O Allah! when I pray sincerely anywhere,
May the angels say "Amen" after my prayer!

O Allah! when Riza rises on the day of resurrection,
May he possess the real wealth of the Prophet's affection!

(1)

O Allah we need your help in every place;
May the Prophet solve our problems with his grace!

O Allah! I wish to forget my death's agony and pain!
seeing the Prophet after death will be my gain!

O Allah! in the night, in the darkness of my grave!
May I see the Prophet's bright face and feel brave!

O Allah! in the Day of Judgment's reign of terror
May I have your beloved Prophet as my intercessor!

O Allah! when the thirsty tongues begin to shrink,
May the generous Prophet give us a heavenly drink!

O Allah! when the sun punishes us in a horrible manner,
May the shadowless Prophet gather us under his banner!

O Allah! when the bodies burn and throats choke,
May we feel the air from the Prophet's merciful cloak!

O Allah! when the angels present our deeds report
May the screener of human faults come to our support!

O Allah! when I weep helplessly in despair,
May those smiling lips offer up for me a prayer!

O Allah! when I cry out for assistance and pity,
May the tears of those compassionate eyes help me

O Allah! when my misdeeds cause a serious outrage!
May the Prophet's graceful eyes give me courage!

O Allah! when the dangerous bridge I am crossing,
May the kind Hashimi Prophet give me his blessing!

One against whom we sinned in secrecy,
And deceived others through hypocrisy
He knows the details of our action and policy;
What would happen!

O careless criminal! Look ahead;
Though bitter the truth must be said!
The sword is hanging over your head;
What would happen!

O healer! Your ailing devotee
Appeals to your sense of mercy.
He loses his consciousness repeatedly;
What would happen.

The selfish urges try to prevail;
My reproaches are of no avail;
My heart is now weak and pale;
What would happen!

The dark we have done,
Will surely take us to the prison;
Yet we hope to go to the garden;
What would happen!

Wake up, O sleepy traveler!
Get ready to go on the road further!
Beware of the imminent danger!
What would happen!

The destination is far away;
It is already very late in the day;
The journey is through a risky way;
What would happen!

(2)

The path is thorn-ridden!
Good Heavens, what would happen!
The feet are blister-stricken!
What would happen!

The blood is cold with fear!
The enemy is ruthlessly Severe!
So near that he is almost here!
What would happen!

We always do deliberately!
What makes our friend angry!
Now he looks upon us indifferently!
What would happen!

Who cares for this physical frame?
The material self is just a name!
True love is heart's ultimate aim!
What would happen!

When the saviour offers a remedy!
Very kindly and most compassionately!
We turn it down quite stubbornly!
What would happen!

My heart could willingly heed,
And look after me in this time of need!
But it is itself severely ill, indeed.
What would happen!

The nightingale's wings are clipped!
It is newly captured and caged!
Poor soul is infuriated and enraged!
Good Heavens, What would happen!

We have suffered terribly,
Our boat has wrecked suddenly,
When the stormy waves raged violently.
What would happen!

Tomorrow I hope to see
My beloved's unique beauty.
I have lost my sight suddenly.
What would happen!

I am ashamed of my face,
My trial will be held in a public place;
How shocking it is ! What a disgrace!
What would happen!

Perhaps he will show mercy,
I depend on his generosity,
My deeds have reduced me to misery.
What would happen!

The Master's soldiers are here.
The day of accountability is near,
I am trembling with fear.
What would happen!

Who dares to be argumentative?
God's knowledge is all-pervasive.
Confession is the only alternative.
What would happen!

My companions have left me,
Here helplessness is my tragedy,
Loneliness is now my destiny.
What would happen!

When would you come home again?
How long in the desert would you remain?
O traveler, what is wrong with your brain?
What would happen!

The burden is becoming heavier;
The body is growing weaker;
Perhaps death is drawing nearer.
What would happen;

I want to cross the river,
I cannot find a boat here,
The stormy waves are far and near.
What would happen!

My path is on the sword's edge;
The soles of my feet have a grudge
Even against the thorns of the hedge.
What would happen!

We are accustomed to light Alas!
Our house is not bright;
It is as dark as the night.
What would happen!

A river of fire is the hurdle
Between us and our cherished ideal;
We are determined to overcome this obstacle.
What would happen!

The heat of the sun is scorching;
Its excessive light is dazzling.
The flames of fire are threatening.
What would happen!

(3)

When the Prophet walked along any street,
The entire earth became fragrant and sweet.

Bedazzled by the radiance of your complexion;
The moon kissed your feet as a token of devotion.

Alas! this year again it all ended in dismay;
I accompanied the pilgrims but was left by the way.

So distinguished is the position of *Taybah's* garden,
Its nightingales are the birds of the highest heaven!

When the flower of my heart blossomed merrily,
I remembered the lovely garden of Madina suddenly.

The ears of the Prophet signify to us their support;
That they would recommend our case in Allah's court.

Falling at the Prophet's feet in mankind's fate;
May my heart on that day like mercury evaporate!

Your poor Riza humbly hopes O merciful master!
You will save your servant from hell's disaster.

Let us embrace before parting,
Alas! It is our last meeting,
There is no use of crying or grumbling,
What would happen!

If I had some wisdom and farsight;
I would not have loved at the first sight.
The pains of the journey give me a fright.
What would happen!

Why should we cry for the dead?
They have lived their lives and fled ;
Now a similar destiny awaits us ahead.
What would happen!

This world has its own attraction;
While dying it may cause distraction;
I am afraid of this imperfection.
What would happen!

I am aggrieved at my situation;
Friends are vivid in my imagination;
Their voices and faces demand attention.
What would happen!

I have a lot more to say;
Destiny now forbids me to say;
My term of life has passed away.
What would happen!

O Riza! Why do you worry?
Arise confidently and Be merry;
When 'To forgive' is God's quality.
What would happen!

O nightingale! the flower of Madina will stay fresh for ever;
All other flowers will wither away, sooner or later.

On your right Abu Bakr and Umar hold high your banner;
On your left Uthman and Ali devotedly defend your honour.

Inspired by the Prophet's love I hear an intuitive whisper;
God willing, we shall live in Paradise for ever.

O nightingale! think of the Prophet and feel overjoyed;
The love of other flowers will make you sad and annoyed.

Last night the nightingale dreamt of Madina's thorns;
She prayed for the well-being of the Prophet until morn.

Your "two flowers" are his guides; and Riza their humble servant;
Make him also as happy as a flower on the day of Judgment.

(4)

How can a flower be compared to the Prophet's face?
Under his beautiful foot the flower loses its grace.

Paradise seeks from him its colourful elegance;
Every flower asks our flower for a gift of fragrance.

His visit to Paradise has made it so respectable;
By God, my flower makes the other flower valuable.

"Your heart will bleed in his affection", the flowers say,
O God! let this great event happen soon; I pray.

O nightingale! Do not despair go to the Prophet's city.
Your songs of separation make you more sad; what a pity.

The flower is sad in the memory of Madina's cosmetic dust;
The dew cannot wash this sadness or quench the flower's thirst.

O nightingale! Do not give up. Raise your voice and sing.
The generous flower will respond by setting in a season of spring.

The clouds have come. It seems my luck is at its best;
I hope the lightning of love will soon burn my heart's nest.

In my love-burnt heart's garden may God bring!
Every month lovelier flowers of a wonderful spring.

My eyebrows are wet in the beloved Prophet's memory;
On these thorns I have extracted the essence of the flower's beauty.

While remembering the Prophet I want to cry so bad;
On seeing my red tears the nightingales may come into my yard.

Influenced by your glowing face your lips are crimson;
Just as the rose makes the crescent red on the horizon

The nightingales sing the praises of the Prophet quite merrily,
The branches dance in his honour most happily.

(6)

We are weak, the river is so stormy and wide;
O God how shall we cross it and reach the other side.

The effect of strong wine on us is so serious;
The sun is about to set but we are still unconscious.

By the grace of God, you are the best amongst the virtuous;
On the other hand, we are the worst among the vicious.

Even your foes call you 'a rose' with pride;
But even our friends regard us as a thorn in their side.

O Saviour! you are but enormously generous;
Fallen by the wayside we are incredibly numerous.

Please help us! O our strong-armed guide!
How can we break the idol of our pride.

May God bless you with healing powers even more;
We have brought our sick hearts to your door.

Look at your mercy, which is quite boundless;
We know well that we are quite worthless.

For the sake of your guests give us a drop of water;
We are dying here of thirst, our dear master.

Please do not turn us out of your street;
We are ashamed for having been indiscreet.

Raise your hand; give us a crumb of generosity;
We deserve a share from your ideal hospitality.

The light of our Prophet's face is showing the way;
Come on; let us go for a walk to Mount Sinai.

(5)

Praising your face the Qur'an swears by the Sun and the light;
Mentioning your two tresses it swears by the darkness of the night.

Allah describes your morality and your birth as the climax of His Creation;
None was ever like you; in the future also like your there will be none.

Allah has given you a unique position from eternity to eternity;
The Qur'an takes an oath to protect the honour of your name, word and city.

Your seat is in the heaven; your trusted friend is Gabriel;
By Allah! In authority and in status you have absolutely no equal.

O Allah! the place near your Prophet is praised even by paradise:
Allow me to move into the place so that I may become virtuous and wise.

O Allah! I pray to you in the name of your generosity and grace,
Show me a glimpse of your beloved Prophet's bright face.

I seek your forgiveness for my grave sins, O Allah Almighty!
For the sake of your merciful Prophet take pity on me.

The nightingale of paradise expresses this opinion about Riza,
None can praise the Prophet better than him in India.

You are famous for your virtues and forgiveness;
We are notorious for our sins and selfishness.

The Spring and beauty are lovelier than before;
How can we leave now our cup-bearer's door?.

Make us more intoxicated and drunken;
We do not want to leave the drinking den.

O intoxication! keep us unconscious and serene;
Till the merciful Prophet arrives on the scene.

The angels say with pride to one another;
We are the lucky slaves of the last Messenger.

O God! grant us the honour and pleasure;
Of dying at the feet of our beloved master.

O Riza! before the Prophet you are nothing;
How dare you suppose that you are something.

O weakness! let us try and fall at the Prophet's door
And lie there like a shadow for ever on the floor.

You are kind, supreme and powerful
We are helpless, worthless and sinful.

By now you have forgiven many a million;
We humble hope that we shall also be forgiven.

O God! we pray to you in the name of your kindness,
Don't leave us at the mercy of others in this wilderness.

May somebody inform the Prophet in heaven;
"Help! we are dying! Our boat is broken."

O sins! We are neither friendless nor lonely!
Our Prophet's title is "the Prophet of Mercy ".

Please help us to become such ideal Muslims;
We may break inside ourselves the circuit of sins.

O sword of Love! We have waited - and waited so long,
Inflict now on us a wound which is serious and strong.

Though flowers we have been treated with wrath,
Our enemies ask, "Why do you follow the Sunni path?".

Weakness has reduced us to this state;
To become the lover's footprints is our fate.

We offer to you our fragmented heart's meat!
O lucky dogs of our beloved master's street.

Mindful of the price of *Thaur* and *Hira* we crave;
O God! in our hearts make a similar cave.

(8)

Towards the rose garden he (the Prophet) is now turning;
O spring! you will experience a wonderful feeling.

Those who do not acknowledge your unique position,
spend a lifetime of abject and utter humiliation.

Yesterday we lived a life of futile luxury;
Today he is praying for our pardon anxiously.

In his control through both the reins are always
The realms of dark nights and bright days.

How devotedly the heavenly angels surround!
Every lamp that shines on his grave on the ground!

Of that street I am one of the beggars,
Where alms are being sought by the emperors.

He is the soul, and the soul cannot be seen;
Why are his enemies to see him in the cave so keen?

How can I afford to see the flowers in the garden?
When the thorns of Taybah's desert have filled my vision.

Every angel performs his duty as a loyal slave;
Millions of them revolve round his holy grave.

The messengers change their uniforms quickly;
Those on horseback guard the place quite efficiently.

O Prophet! allow us to stay in your house as servants;
You have transformed worse people than us into savants

O negligent man! to that place let your mind turn,
To which five persons go, but only four return.

(7)

I'm brighter than the moon and more radiant than the sun:
Because I'm your dust-particle, O guest of the highest heaven.

I'm a diamond of Najaf; a pearl from the purest water;
Since I'm dust of the path of (Hazrat Ali), the dust's father.

If I'm an eye, I'm the tearful eye of a cloud carrying water;
If I'm a heart, I'm the impetuous heart of lightning and thunder.

O Prophet! I'm a bleeding heart! a songbird who is nestless;
I'm a rose, which has suddenly become colourless.

I'm baseless and worthless. Please help me in my trouble;
I'm as illusory and unstable as a mirage and a bubble.

Conscious of my sins I stand absolutely tongue-tied;
Speechless like a grave, though it has a lip on either side.

Why should I shriek with pain or drink my blood as wine?
I'm neither a kebab-skewer nor a juicy grapevine.

A closed heart, a bleeding wound, a restless ray, a tearful eye.
I'm a bud, a rose, a flash of lightning, a cloud in the sky.

My salvation depends so much on your intercession, O master;
For I know that in all the world I'm the worst sinner.

I'm burning in the fire of neglect .Please help me, O master dear!
I'm a tear from the eye of a kebab sizzling on a skewer.

I wish! I could get rid of my opaque personality;
Alas! my own self obstructs the view of reality.

O Riza! I'm that tear, which dropped from the solar eye:
When the sun, desperately longing to go to Taybah; used to cry.

(9)

His fragrance has blossomed the buds of our hearts;
The streets remain fragrant and perfumed, when he departs.

When his eyes passionately shed tears of kindness,
Sorrow changes into joy and sadness becomes happiness.

You can certainly cure my small heart's simple illness in a breath:
You have given a new life to people after their death.

However deeply sad or miserable a person may be,
As soon as he remembers the Prophet he forgets his agony.

Beggars of our type always sweep the master's floor;
We have resolved to live or die at his door.

When he went up on the angel's wings in the blessed night,
The flags were waved to welcome him throughout the flight.

Our boat is on the high sea, away from the anchor;
It is in your hands to let it sail or sink, O master.

Pull the reins of your horse, O bridegroom dear!
Allow your tired marriage party to stay for a while here.

O God! will the fires of hell still not be extinguished?
The rivers of tears have been flowed by Mustafa, The distinguished.

If somebody begged a drop from my generous master,
He gave him pearls and flowed for him a river.

O Riza! you are the king of the world of poetry;
In all the forms you possess an absolute superiority.[109]

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[109] Prof. G. D. Qureshi is doing his Ph. D. on the "Religious Poetry of Ahmad Riza" from Bermingham University, England. This English Translation of the poems is a part of his tremendous work.

O traveler! you possess the most rare and precious goods;
Beware! there are cunning robbers in the woods.

The night is approaching in the forest;
The wolves are prowling and your life is at stake.

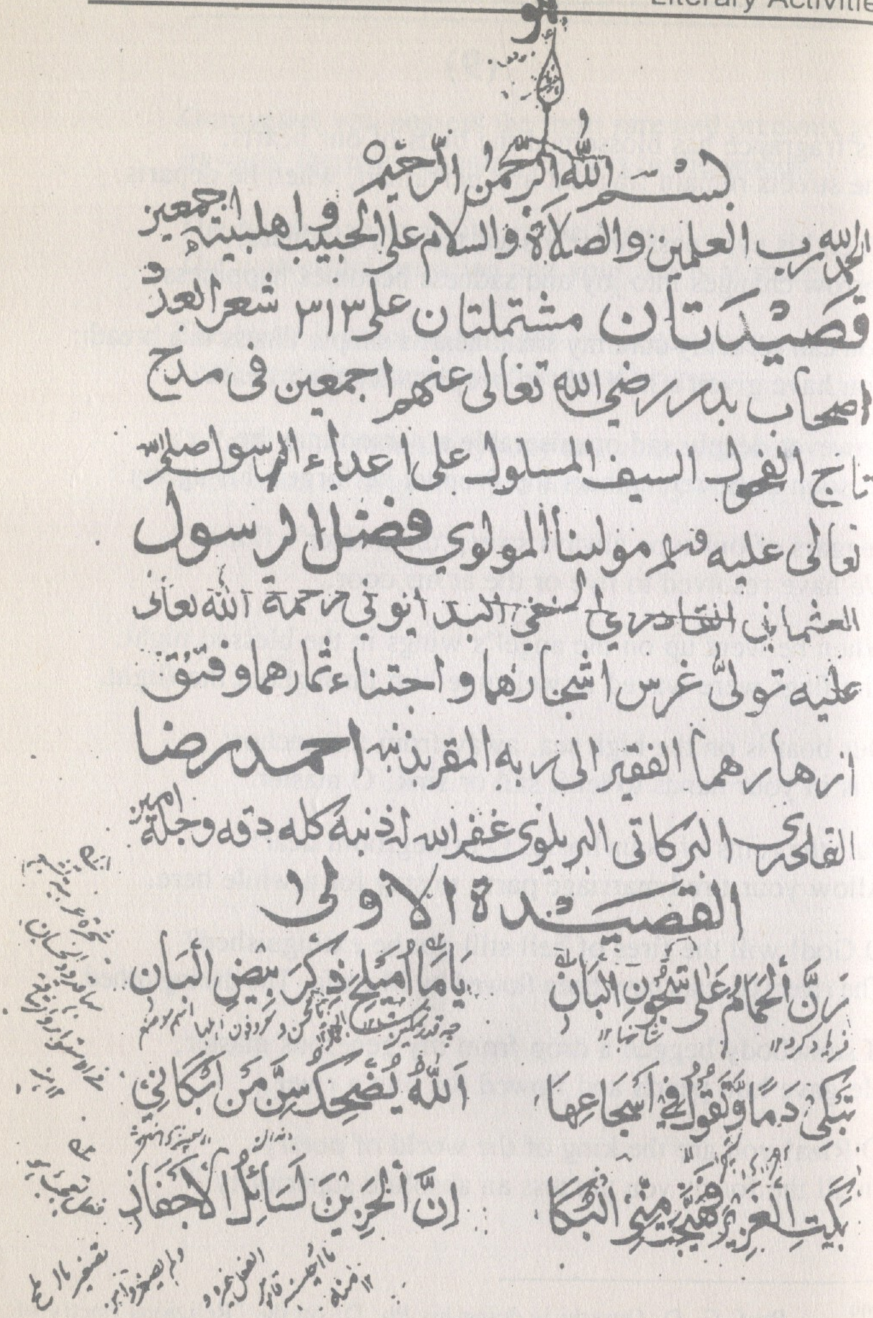
The baser instinct of man has very deep roots;
Look round and see a multitude of brutes.

O Riza! why should anybody ask your welfare?
Thousands of dogs like you roam everywhere.

Chapter - 6

Political Activities

Treatises on Politics — Opinion of Dr. Iqbal —Two nation theory — Slaughtering of Cow — India, the cradle of Islam — Avoidance of slaughtered animals of Christians and Jews and their Women — *Khilafat* Movement — *Khilafat* and *Qarashiyath* — *Khilafa* and *Sawraj* — Ahmad Riza's stand and its rightfulness — Non-cooperation Movement — Hindu-Muslim Unity — Charge of being Pro-British — Ahmad Riza's apprehensions and their historical evidences — Moral and Economical suggestions — Ahmad Riza, Qa'id-i-'Azam and Iqbal — *Khalifas* and followers of Ahmad Riza and Pakistan Movement.



هو

بسم الله الرحمن الرحيم

الحمد لله رب العلمين والصلاة والسلام على الحبيب واهل بيته اجمعين

قصيدتان مشتملتان على ٣١٣ شعر العدد اصحاب بدر رضي الله تعالى عنهم اجمعين في مدح تاج الفحول السيف المسلول على اعداء الرسول صلى الله تعالى عليه وسلم مولنا المولوي فضل الرسول العثماني القادري الحنفي البدايوني رحمة الله تعالى عليه تولى غرس اشجارهما واجتناء ثمارهما وفتق ازهارهما الفقير الى ربه المقر بذنبه احمد رضا القادري البركاتي البريلوي غفر الله له ذنبه كله دقه وجله امين

القصيدة الاولى

رنّ الحمائم على شجون البان ‏ ‏ يا ما أميلح ذكر بيض البان

تبكي دماً وتقول في أسجاعها ‏ ‏ الله يضحكهن من ابكاني

بكيت الغر فهيجت مني البكا ‏ ‏ ان الحزين لسائل الاجفان

ALAHAZRAT'S QASIDA IN PRAISE OF MAULANA FAZL-E-RASOOL BADAYUNI

Sha'air-i-Islam.[111] During the reign of Emperor Akbar, as Hindus were playing an important role in the administration, the Emperor imposed a ban on the slaughtering of the cow.[112] Because of the struggle of Hazrat Mujaddid Alf-i-Thàni (1034/1624) the Emperor Jahangir lifted this ban. In Kangra Fort, the Emperor Janangir himself in the presence of Hazrat Mujaddid Alf-i-Thàni, slaughtered a cow and practically declared the lifting of the ban.[113]

After the revolution of 1857, Hindus once again demanded that the ban be reimposed. It was a time when Indian National Congress had not yet formed. Under the guise of Muslim names, Hindus began to ask *fatawa* from *ulàma* about the slaughtering cows. In 1298/1880, a letter came from Moradabad to Ahmad Riza. In that letter there were many questions relating to slaughtering of cows. Ahmad Riza, on these questions, gave a detailed and enlightened *fatwa*. He wrote in it:

> "To appease the unnecessary faddism of Hindus, it is never right to end this practice".[114]

Ulàma of Rampur testified this *fatwa* of Ahmad Riza. Irshad Hussain Rampuri (1311/1893), the teacher of

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[111] Ahmad Sirhindi, Maktubat Vol. I, Part-II, Letter No. 65.

[112] Badaoni, Munatakhib al-Twarikh, Vol.II, p.498

[113] *Tuzaki-i-Jahangiri*, Lahore, 1906, p.696.

Note:- According to Vidas and other Religios books of Hindus, Krishina, Sita, Manu etc. slaughterd thousands and thousands of cows. The ancient Hindu religious leaders used to slaughter the cows. Cow-slaughtering is not alien to Hindu religion. In 1904 a Hindu leader Tika confirmed this practice. In 1927 another Hindu leader lodged a campaign in favour of cow-slaughtering. We should be realistic.

[114] *Anfus al- Fikr* etc., Bareilly, p.9

Apart from theology and literature, Ahmad Riza had deep understanding in politics too. He was a great thinker and statesman. His enlightened treatises on politics, listed below, played an important role in the politics of the Muslim Nation and guided the politicians.

1) Anfus al-fikr Fi Qhurban al-Baqar (1298/1880).
2) A'lam al-a'lam bi anna Hindustan Dar al-Islam (1306/1888).
3) Tadbir-i-Falah-o-Najath-o-Islah (1331/1912).
4) Dawam al'aysh Fi a'math-i-min Quraysh (1339/1920).
5) al-Muhajja Al-mo'thamina Fi al-Ayah al-Mumthahina (1339/1920).
6) al-Tari al-Dari li-Hafawat-i-Abd al-Barri (1339/1921).

Ahmad Riza's political views were very simple and clear. From the beginning till the end there were no ups and downs or any changes. Perhaps it is for this reason Dr. Muhammad Iqbal says about him that after much consideration he gives his opinion and that is why he never felt any necessity to revise his opinions.[110] Ahmad Riza from the beginning was an upholder of the two-nation theory. And till the end he endeavoured for it. He was aware of the political chicanery of the Hindus. That is why at every turn of Muslim politics, he warned Muslims of the hidden intentions of Hindus and the dangerous repercussions of Hindu-Muslims unity. It was at a time when Qa'id-i-'Azam Muhammad Ali Jinnah and Dr. Mohammed Iqbal were talking in terms of united nationality.

In India and Pakistan, slaughtering of the cow is among the necessities of religion. Hazrat Mujaddid Alf-i-Thani Shaykh Ahmad Sirhindi considered it among the

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[110] Ref. Dr. Abid Ahmad Ali -- Statement, dated 01. 8. 1968

> be killed the first day itself'. I praise Allah for this".[118]

When Ahmad Riza gave this *fatwa* about cow-slaughtering, his age was hardly 23 years. His political maturity at that young age is noteworthy. The latter events proved what Ahmad Riza foresaw was right. In 1919 during the *Khilafat Movement* Hindus and Muslims jointly demanded the ban on cow slaughter. The Congress President Pandit Madan Mohan Malavia and Muslim League President Hakim Ajmal Khan also made such a demand which is surprising.[119]

In the opinion of Ahmad Riza Muslims had every right in the undivided India. Muslims had ruled over it successfully for more than a thousand years. Ahmad Riza did not want to forfeit these rights. It is for this purpose he write *A'lam al-a'lam* and made his stand clear.

The treatise *A'lam al-a'lam* is actually a *fatwa* in which many questions have been answered. In 1298/1880. Mirza Ali Baig from Badayun asked in a letter three question which have been replied by Ahmad Riza in *A'lam al-a'lam.*

Q.1. Whether Hindustan is *Dar al-Harab* or *Dar al-Islam?*

Q.2. Modern days Jews and Christians are people of the Books or *Mushrik?*

Q.3. *Mubtadi'ins* (innovators in religion) are among the *murtadins* (renegades) or not?[120]

In reply to first question he writes:

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[118] *al-Malfuz,* Part. I, p.16

[119] Sulayman Ashraf Bihari: *Al-Nur*, Aligarh, 1921. pp. 11-12.

[120] *A`lam al-A`lam* etc., pp.2-8

Shibli Noamani, while appending his testifying signature, wrote:

> "The *Mufti* Possesses evaluating insight".[115]

That is the *mufti* had taken the future into consideration in giving his verdict. Abd al-Hayy Lakhnavi, the renowned expert in Islamic jurisprudence in India (1304/1886) also gave his *fatwa* and this *fatwa* was published in his Collection of *Fatawa* (1305/1887). Without going deep into the consequences, Abd al-Hayy gave a simple reply:

> "Cow-slaughtering is not *wajib* and the one who abandons it will not be a sinner".[116]

When he came to know the truth and realized that the question was politically motivated, he turned towards the *fatwa* of Ahmad Riza and replied in the second *fatwa*, thus:

> "Cow slaughter is an old established practice in Islam and it should not be abandoned".[117]

Mentioning this, Ahmad Riza once said:

> "Mawlavi Sahib came under the deception of the Hindus and gave *fatwa* against the Muslims. On being alerted he became cautious. The same questions came to me. By the grace of Allah I understood the deception and acted on the adage 'The Cat should

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[115] ibid.

[116] ibid., p.10

[117] Abd al-Hayy, *Majmu`a`-i-Fatwa*, Vol. III, First Edition, pp.148-1555

rights after ruling over this country for more than a thousand years is neither justifiable nor justiceable. Now another question also crops up.

If India was declared *Dar al-Harab* under the rule of the Britishers how could it be otherwise under the rule of the Hindus? Though the freedom which was under the Britisher rule to practise *shari'ah*, has been curtailed now. From these it is apparent that the decisions were taken with the expediency of time and this short sighted expediency proved harmful to the political interest of the Muslims.

According to Ahmad Riza India was definitely *Dar al-Islam*. In reply to the second question he writes:

> "In the light of the truth the Christians are *Mushrikin*. They believe in Trinity. Likewise, Jews too believe in Ezekiel being the Son of Allah".[123]

On this problem he has given the differing opinions of the *ulàma* and lastly he has given his verdict.

> "It is better to be cautious in avoiding the slaughtered meat and women of Christians. Today there are some Jews who believe in Ezekiel as the son of Allah and therefore their slaughtered meat and women should be avoided".[124]

In the beginning of twentieth century a hysteric maelstrom erupted in Turkey and naturally it affected the Muslims of India also. A major part of Muslims came under its effect. *Khilafat* Movement rose in 1919. Throughout the length and breadth of India a new wave of passion

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[123] ibid., p.8

[124] ibid., pp.12-13

> "According to our *Imam-i-'Azam,* May Allah agree with him, and also according to the *Ulàma-i-Thalatha* (May Allah's mercy be upon them) Hindustan is *Dar al-Islam. Imam-i-'Azam* prescribed three conditions to consider. One of those is that the laws of *shirk* should be openly prevalent and *shari'ah* should be totally banned. Praise be to Allah, this condition is not found here".[121]

Abd al-Hayy Lucknavi and Ashraf Ali Thanwi also gave *fatwa* that the undivided India was *Dar al-Islam.* Those *ulàma* who considered India as *Dar al-Harab* and gave the *fatwa* of interest, Ahmad Riza criticised them and wrote:

> "It is strange that interest against which so many Qur'anic passages are there, and so much condemnation has been placed on it, has been made *halal* by declaring this country as *Dar al-Harab*. Though they have powers and capacity to migrate, they never think about it. This country has become *Dar al-Harab* for them only to enjoy the fruits of interest and take the pleasure of living in this country with all comforts".[122]

By declaring India as *Dar al-Islam, Mufti* has reckoned the British occupation of India as unlawful. If India is declared as *Dar al-Harab*, we forfeit our rights. *Hijrat* (migration) becomes *farz* and there is no room to try to liberate our country from the Britishers. To forget our

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[121] ibid., p.2

[122] ibid., p.7

It is in view of this mass psychology, Ahmad Riza deferred the discussion of the condition of *Qharashiyat* for *Khilafat-i-shari'ah* to a future date.

He tolerated the emotional *fatawa* that pronounced *Kafir* anyone who did not consider the Turkey Sultanate as *Khilafat-i-Shari'ah* and its sultan as *Khalifa al-Mo'minin*. Ahmad Riza himself was the victim of these *fatawa*.

Many questions were asked by Farangi Mahal about the problem of *Khilafat* and *Qharashiyat*. In 1339, many questions relating to the sermons of Abd al-Barri Frangi Mahali, and the treatise '*Jazira al-Arab*' of Abu al-Kalam Azad, came to Ahmad Riza. From these questions it is clear that both these persons have suspended the *Shara* condition of *Qharashiyat*. The Sultan of Turkey was not a Qhureshi. So the purpose was to suspend the condition of *Qharashiyat* to make his sultanate look like *Khilafat-i-Shari'yya* and the Sultan as the *Khalifa*. In answer to the above questions he wrote the treatise; *Dawam al-'Aiysh fi al-A'immat-i-Min Quraysh* (1339/1920)

This treatise has one preface and comprised of three chapters. He began writing the third chapter but could not complete it as he was entangled in other activities. It so happened he could not complete it before he expired. After about a year the truth about the *Khilafat* and the hidden aim of the *Khilafat Movement* became apparent. The Turkish Sultanate came to its end on 25 *Rabbi' al-awwal* 1341/1923. Ahmad Riza's son Muhammad Mustafa Riza Khan published this treatise from Hussayni Press, Bareilly. He wrote a Foreword of 14 Pages in which he examined the *Khilafat Movement* and the end of the *Khilafat*. From this it is clear that what Ahmad Riza foresaw proved to be right.

was displayed. But the tragedy of the movement was that what was displayed outside was not the same inside.

Mr. Gandhi, the religious and political leader of the Hindus grabbed this wave of Muslims passion. He joined the *Khilafat* band wagon and won the hearts of Muslims. Then in 1920, he suddenly started the Non-cooperation Movement and diverted the passions in another direction. Now he began to harp on Hindu-Muslim unity. It gave a new life to Congress but Muslims had to brave the harms of religious, economic, social, cultural and political degradation. Ahmad Riza did not participate practically in the *Khilafat Movement* for the following reasons:

1) It was the last days of his life and he was seriously ill.

2) He had *fiqhi* differences with those who considered the Sultanate of Turkey as *Khilafat* in the sense of *shari'ah.*

3) He had strong differences with the political ways of the *Khilafat Movement* and he considered these harmful to Muslims.

4) He believed that certain experienced political leaders were exploiting the simple minded Muslim leaders. The motives of the Movement as pointed out were not the same in truth. The real aim was to sacrifice the Muslims to attain *Sawraj*.

5) He had his own programme of providing help to the Turks.

6) When passions run high reason loses its appeal. Some times people who talk reason look like criminals in the eyes of the masses. With the passage of time when passions cool down, realities dawn on them and they recognise the truth.

> agree. In the sense of *Shari'ah* every Qureshi king cannot be called a *Khalifa* or *Amir al-Mo'minin,* except those who fulfjll the seven conditions — Islam, intellect, maturity, freedom, masculinity, competence and *Qharashiyat*. These should be centered in a man who should be ruler of the Muslims".[126]

After this, he analysed the history of the Caliphs of Islam with critical acumen and proved that in every period *Qharashiyat* was acknowledged as the condition for *khilafat-i-shari'yya*. This discussion is spread over from page number 15 to page 25. In the foreword he has explained the difference between a Caliph and a Sultan. Then, speaking on the essentials of a *khilafa,* he writes:

1) In his rule and governance, a *khalifa* is the absolute vicegerent of the Holy Prophet (Allah's Grace and Peace be upon him), and is the guardian of the *ummah*.
2) Except in the matters of vices, total allegiance to *Khalifa* is *farz* on *ummah*. His status is apparently for this purpose.
3) Every lawful commandment of the *Khalifa* becomes *farz* and what he commands to desist from becomes *haram*.
4) At a time there will be only one *Khalifa* and sultans can be many.
5) Sultan in his territorial jurisdiction does not depend upon the command of other sultans but every sultan is dependent on the command of the *Khalifa*.
6) Without any valid religious reason even the greatest sultan cannot depose a *khalifa*.

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[126] ibid., pp.14-15

The questions, which prompted the writing of '*Dawam al-Aiysh*' are as follows:

1) Whether assistance to Ottoman Sultanate is obligatory on Muslims or not?
2) Obligation of assistance is conditional to Sultan being Qureshi or only for *Khilafat-i-Shari'yya* or for nobody?
3) This has been mentioned in a few lines of sermon by Mawlavi Frangi Mahali, and Mr. Abu al-Kalam Azad in his treatise *'Masla-i-Khilafat-Jazira-i-Arab Main'*, from page 32 to page 70, in a very elaborate manner as was his wont. The gist of both was that the condition of *Qharashiyat* was not necessary for *Khilafat-i-shari'yya*. Whether it is right or not and what is the opinion of *Ahl-i-Sunnah*?

With regard to the first question, Ahmad Riza writes:

> "Not only *Sultanat Uthmani* but every Islamic Sultanate, not only every Sultanate but every assemblage of Muslims, not only the assemblage but every member of Islamic faith deserves help and it is obligatory on every Muslims. The condition of being Qhureshi has no meaning in it".[125]

About the second question he writes:

> "But in the opinion of *Ahl-i-Sunnah, Qharashiyat* is the condition for a *Khilafat-i-Shari'yya*. In this connection there are many traditions of the Holy Prophet (Allah's Grace and Peace be upon him). On it, the *Sahaba, tabi'un* and *Ahl-i-Sunnah*

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[125] Ahmad Riza, *Dawam al-`Aysh* etc., Bareilly, p.14

> deposed, and now the form of the Government in Turkey would be democratic. Instead of the *Sultanate Osmania*, it has declared Turkish Democracy. It is also learnt that it has been decided that the *Sultanate Osmania* here after would be called the Government of Turkey".[128]

Commenting on this tragic end, Ahmad Riza's son Mustafa Riza Khan writes:

> "Before doing anything or saying anything one should look at the consequences. One should adopt what is good. After thirteen hundred years, the proceeds of the differences was dissension among the Muslims. Turks never gained anything but one addition was made in the differences among the Muslims".[129]

At another place, he writes:

> "They could not do any good but gave a handle to the Christians to speak ill of Muslims and the Turks. The leaders accused us that we, the poor among the *Ahl-i-Sunnah,* were the supporters and bribe-acceptors of the Christians and the enemies of the Turks. If you have the eye for justice open your eyes".[130]

What the Hindus expected of the *Khilafat Movement* — the *Sawraj* could not be achieved. Along with the

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[128] The Daily *Hamdam*, Lukhnow, dated 7 Nov. 1923

[129] Muhammad Mustaf Riza Khan, Preface to *Dawam al-`Aysh* etc., p10

[130] *Dawam al-`Aysh* etc., p11

7) For a sultanate, not to speak of *Qharashiyat*, even freedom is not essential. Many slaves have become kings.[127]

After this foreword, he wrote the first chapter in which he has quoted the traditions of the Holy Prophet (Allah's Grace and Peace be upon him) narrated with consistent continuity, the *ijma* (consensus) of *sahaba, tabi'in, imams* and *Ahl-i-Sunnah* on the conditionality of *Qharashiyat*. In this connection, he gave references from the book of *'Aqa'id*, then from the books of *ahadith* and then from the books of *Hanafi school*. Like this he has given about 50 *ahadith* and 92 quotations from other books.

From page 42, second chapter begins. In this, he has criticised the views of Abd al-Barri Farangi Mahli about *Khilafat* and *Qharashiyat*. He pointed out his lacunae. In the third chapter, he has critically reviewed the '*Risala-i-Khilafat-o-Jazira-i-Arab'* of Abu al-Kalam Azad.

Ahmad Riza wrote '*Dawam al-'Aiysh'* in 1920. It was the period when the supporters of the *Khilafa Movement* considered as *Kafir* those people who did not recognize Turkey Sultanate as *Khilafat-i-Shari'yya* and 'Abd al-Hamid as its *Khalifa*. Then in 1922 a stage came when the people of Turkey practically proved that they neither recognized Sultan 'Abd al-Hamid as the *Khalifa* nor his sultanate as the *Khilafat*.

The newspaper '*Hamdam*' (Lucknow) reported on 2nd November, 1922:

> "The Parliament of Ankara has published an announcement in which it has been reported that the Sultan, the Great has been

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[127] Ahmad Riza, *Dawam al-`Aysh* etc., Bareilly, pp. 25-27

> "The purpose is shown as the protection of the sacred *Khilafat* and no Muslim could find fault with it. But under the garb of it, unity with the heretics is sought, slavery to *Mushrik* leaders is encouraged. Qur'an and traditions are sacrificed over stone-worshipping. Muslims smear white marks on their fore-heads, *kafirs* are hailed, flowers are offered to *Ram-Lakshman,* Muslims participate in *Ramayan pùja.* the *biers of Mushrik* is borne to the cremation ground on the shoulders of Muslims, chanting *mantras, kafirs* deliver sermons in the mosques, sacrifice of cow has been banned to appease the Hindus. They are in search of a religion which wipes out the distinction between Islam and *Kufr.* Which Muslim could agree with these? In opposing these *fatawa* were written and are being written. What powers we have more than this?. Purity is for Him who changes hearts and sights. *Wala-Hawla wala quwwata illa-billa-hill-'ali-al-'azim*".[131]

What Ahmad Riza pointed out really happened when every body was head over heel in protecting the *Islamic Khilafat*. But the result was more harmful for Islam than helpful. It was really regrettable and surprising. Ahmad Riza waged his crusade through his writings and for the sake of Islam earned the enmity of his close friends too. He wrote a treatise "*Tadbir-i-Falah-o-Najath-o-Islah*" in 1912, to bring about a reformation among Muslims of the world in general and the Muslims of India in particular.

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[131] Monthly *al-Riza*, Bareilly, Dhi al-Hijja, 1338(1920), pp.5-6

Khilafath Movement, Non-Cooperation Movement was launched but the basis on which the two movements were started was the sultanate of Sultan ‘Abd al-Hamid. By deposing it, Mustafa Kamal Pasha showed that it was not a *Khilafat-i-Shari‘yya* but only an Islamic *Sultanate*. This unexpected event sapped the *Khilafat Movement* and the Non-Cooperation Movement. When the sultanate of Sultan Abd al-Hamid came to an end in 1922. Mr. Gandhi ended the Non-Cooperation Movement here in India and thus could not achieve the purpose of *Sawraj*.

Muhammad Mustafa Riza Khan wrote one treatise *"Fasal al-Khilafath"* (1341/1922) and its Urdu title is *"Sùrakh-dar-Sawraj"*. In it he has discussed the problem of *Khilafat* and the end of it at the hands of the Turks. He wrote another treatise. Its title is *"Turuq al-Huda wa al-Irshad Ila Ahkam al-Imarat wa al-Jihad"* (1341/1922). In this treatise he has expressed his views on the problems of *Khilafat and Jihad,* and cow-slaughter.

One reason why Ahmad Riza kept himself apart from the *Khilafat* Movement was the condition of *Qharashiyat* on which he differed with Abd al-Barri Farangi Mahli and Abu al-Kalam Azad.

The second reason was the way the *Khilafat Movement* was carried on and its secret motives. On 13 *Dhi al-hijja* 1338/1919, Hakim Sa‘id al-Rahman from Calcutta sent an *istifta* (a question) to Ahmad Riza asking his views on *Khilafat* and migration. He further asked if he did not agree with the *Khilafat Movement* why he was keeping silent. Why didn't he speak out his reasons? In his reply, he enumerated the deceptions of Hindu-Muslim unity as a consequence of the *Khilafat Movement*. He pointed out how this movement which was carried out in the name of Islam was promoting Hindu culture at the cost of Islam. He wrote:

> "From 12 *Rabi' al-awwal* 1339, the illness worsened so much I never had before. Some time for about 16 hours I could not pass urine. I even dictated my will. But by the grace of Allah, health improved. Today, even after two months, weakness is still there. Four persons carry me to mosque in a chair. In this condition I had to write against the Non-cooperation Movement and against the entry of Non-Muslims into the mosques. It stretched to 5 chapters. In the *ayah 'Al-mumthahina'* the matter has been sufficiently discussed, and appropriate to this, the treatise was named *Al-Muhajja al-Mo'thamina Fi ayah al-Mumtahina* 1339/1920. The treatise is in the process of printing".[133]

In 1339/1920, two questions were asked from Lahore and Lyallpur (Faisalabad). First question came from Hakim Ali (Professor of Mathematics, Islamiyya College, Lahore) and the second question from on 12 *Rabi' al-awwal* 1339, from Chaudary Aziz al-Rahman (Headmaster Islamiyya High School, Lyallpur (Faisalabad)). Ahmad Riza replied the first letter precisely and the second letter in elaborate detail. These two replies, under the above title, was printed in the form of a treatise from the Hussayni Press Bareilly. Ra'is Ahmad Ja'ffary in his book '*Awraq-i-Gumgushta*' (Lahore: 1068) has included this treatise. It is over 80 large sized pages. I have written a critical review on it under the name "*Fazil-i-Bareilwi aur Tark-i-Mawalat*". This was published from Lahore in 1971.

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[133] *Hayat-i-A`lahazrat*, vol. I, p.298

This treatise was published from Calcutta and Rampur. There were many useful suggestions in it. If practiced, the political and economic conditions of the Muslims could be improved. Muslims did not pay attention to it at that time but practised them much later. In about 1917, "*Jama'at-i-Riza-i-Mustafa*" (Bareilly) was established. This *Jama'at* tried to save the Indian Muslim from being carried away in passion but the Muslims did not pay attention to it. This is evident from the writings published by the *Jama'at-i-Riza-i-Mustafa*".

> "Though the important work has been done for the religion and everything has been satisfied by the publication of accounts still the people did not pay attention to this *Jama'at* which it deserved".[132]

During those days another *Jama'at* "*Ansar al-Islam*" was founded in Bareilly. Many meetings of this *Jama'at* were held and Ahmad Riza's sons, his *Khulfa* and his friends spoke in these meetings. The aims of '*Ansar al-Islam*' were the protection of sacred places, proper help to the Turks and their Government, saving Muslims and Islam from the enemies and guiding the moral, social, cultural and economic interests of the Muslims.

In 1920, when the Non Cooperation Movement started and as a result Hindu-Muslim unity was at its peak, Ahmad Riza struggled to preserve the identity of the Muslim as a *millat*, and wrote the treatise at his death bed; *al-Muhajja al-Mo'tamina fi Ayah al-Mumtahina* (1339/1920). From this it is clear how much he felt for it. In a letter to Zafar al-Din Rizawi he writes:

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[132] Muhammad Mustafa Riza, *Turuq al-Huda wa al-Irshad*, Bareilly, p.80

> advantage, it clearly amounts to almost surrendering ourselves. It is pleading.[134]
>
> Trust (*I'timad*) is to deal with them on equal footing. To seek their cooperation and friendship for the sake of our superiority, honour and success, is not to abandon ourselves at their mercy. We have trust in their sympathy and their well wishing. No right minded man will count on his enemy as his supporter.
>
> Servitude *(Isaqhdaam)* is to keep the Non-Muslims under our control. Because of his '*Kufr*' he may be against us but could not do any thing as he is helpless. In this expectation of good from the Muslims, he has good opinion about Muslims.[135]

These were the forms of assistance. As far as friendship and cooperation are concerned, Ahmad Riza has written clearly:

> "Cooperation with any *Kafir* or *Mushrik* is prohibited. Though he may be *zimmi*, may be obedient to Islam, or he may be one's father, son, brother or friend".[136]

Criticising one representative of non-cooperation Movement, Abd al-Barri Farangi Mahli, he writes:

> "To make them share in our secrets and work, was clearly prohibited. More than

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[134] Ra'is Ahmad Jafary: *Auraq-i-Gumgashta*, Lahore, 1968, p.279, Ref. al-Muhajja etc.

[135] ibid., p. 280

[136] ibid., p.280

In this treatise Ahmad Riza has discussed cooperation and non-cooperation with *Zimmi*, *Harabi* and *Musta'man*. Then he discusses the kinds of cooperation and writes:

> "The note worthy point is, there are two kinds of cooperation:
>
> (a) **First, The real *(Haqiqiyya)*** whose minimal element is the inclination of heart. Here love, concord, the desire to be subservient without any apprehension, disheartedness with the world, are prohibited in our relation with the *Kafir*.
>
> (b) **Second: The apparent *(Suwariyya)*** In appearance, the heart may not be inclined but the behaviour may be such that it may hint at the inclination of the heart and love — it is cautiously allowed in case of extreme compulsion. Between courtesy (*Muadarat*) and affability (*Mudahinat*) there are two forms of cooperation. Thus there are nine forms of cooperation. Tenth form is simple dealings and this form of dealing is permissible with *Kafirs* except the renegades.

Discussing on assistance he writes:

> "There are three states of assistance:
>
> (1) Pleading *(Iltija)*
> (2) Trust *(I'timad)*
> (3) Servitude *(Istikhdam)*
>
> Finding ourselves in a minority, if we seek shelter of the majority for the sake of our

Three stages of opposition have been decreed on them but still their eyes don't open and they are yet considered as well-wishers.

(1) First, the hints of *Jihads* were given and the result was the annihilation of the Indian Muslims. **(2) Second,** then this could not happen, migration was encouraged so that they could flee from their home land, disposing off their properties. **(3) Third,** when this could not materialize they started Non-cooperation Movement so that Muslims could abandon their jobs, could leave their seats in the Council Committees. Muslims were asked not to pay their taxes and return all their titles. The purpose of the last was to see that Muslims should be stripped of whatever little honour they had. The other two were to see that all posts remain under Hindu occupancy".[139] in the last part of the treatise, Ahmad Riza made an appeal to the Indian Muslims.

"Restrain from changing the commands of Allah and following the path of Satan. Break the accord with the *mushrikin*, shun the company of the renegades. May the Holy Prophet, (Allah's Grace and Peace be upon him), take you under his protection. World you may not get but you may get religion."[140]

During the days of Non-cooperation Movement Hindu-Muslims unity was at the highest point Ahmad Riza opposed it and for this he was branded as the supporter of the Britisher and was charged that he was on their payroll. Refuting this charge vehemently, he writes:

> "I have no better reply for this than to say. Let Allah's curse be on the liars. If I have done like this, let the curse of Allah, His

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[139] ibid., p.299

[140] ibid., p.305

> this he has sold himself at their hands. He has made them his leader. He has clearly written that he has accepted them as his leaders and agreed to whatever they said. My condition is like this couplet.
>
> *Umray ki Ba Ayath-o-Ahadith Guzasht*
> *Rafti wa Nisaray Butprastay Kardi* [137]
>
> (My life which was spent on teaching Qur'an and *hadith* (traditions), I sacrificed it on idol worshiper)".

Ahmad Riza thought assistance and cooperation with the Hindus are harmful as they are in clash with the Muslims in religion in India. He writes: "Gandhi who is the kings of Hindus, not only of Hindus but also of you all pro-Hindus, has not said in clear terms that if Muslims did not stop cow-slaughter, we will stop it by the force of the sword. Is there still any doubt that all the Hindus are in clash with us in religion".[138]

Analysing the psychology of the enemy he writes:

"An enemy wants three things from his enemy.

(1) First, his mortality so that the whole problem may come to an end.

(2) Second, if it is not possible, his exile so that he may not be with him.

(3) If it is also not feasible, make him helpless.

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[137] ibid., p.285
[138] ibid., p.250

Abd al-Barri believed in the leadership of Mr. Gandhi and Ahmad Riza wondered how a religious scholar like Abd al-Barri (d.1344/1926) could come under the spell of Mr. Gandhi.[144]

Khilafat Committee (1919) made Mr. Gandhi and other Hindus, the President and members of the Committee. This amity reached a stage that *Fatiha* and prayers were held in mosque over the death of Hindu leaders. Ahmad Riza expressed his deep concern on this heart-rendering scene.[145]

Ahmad Riza did not like the Muslims to be the riding horse for Mr. Gandhi.

He wanted that Muslims of India should learn self determination and self respect.[146]

Mr. Ghandhi concurred with Muslims in *Khilafat Movement* but secretly he wanted to take advantage of the political consciousness of the Muslims to achieve *Sawraj*. And the *Sawraj* was nothing but *Hindu raj*. Ahmad Riza's foresight was able to discern it.

That is why he thought that Hindus would be benefited. Muslims would be in loss because of the participation of Mr. Gandhi in *Khilafat Movement* and his leadership in Non-cooperation Movement: Addressing Abd al-Barri he says:

> "By your support the system of Gandhi's religion is established."

These are not emotional outbursts but seen in the light of reality proved to be true. Louis Massignon, the renowned French orientalist, was a young Professor of 37

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[144] ibid., p.90

[145] ibid., p.95

[146] ibid., p.29

> Prophet (Allah's Grace and Peace be upon him) and all virtuous Muslims be on me till the day of Judgment".[141]

I have discussed this allegation in detail in my book *Gunah-i-Baygunahi* (Lahore: 1981). English translation of the book has been published from Karachi (Pakistan) and Durban (South Africa) with the title of:- "Baseless Blame"

Ja'far Shah Phulwari who was the opponent of Ahmad Riza in the *Khilafat Movement,* wrote that the charge against Ahmad Riza that he was pro-British was baseless. The charge was leveled for political reasons.[142]

In fact Ahmad Riza considered all *Kafirs, Mushriks,* Jews, Christians, fire-worshippers and star-worshippers as the enemies of Muslims.[143]

But among them he considered the *Kafirs* and the *Mushrik* as the arch enemy of the Muslims. Events in history prove it. That is why he so vehemently opposed the Hindu Muslims unity during the days of the *Khilafat Movement* and Non-cooperation Movement.

Ahmad Riza viewed the leadership of Gandhi for Muslims as harmful. He had bitter differences over it with his friend Abd al-Barri Farangi Mahli (1334/1926). There was exchange of letters between them. Ahmad Riza's son Muhammad Mustafa Riza Khan had published then letters in 3 volumes. Its title is *'Al-Tri Al-Dari Li Hafawat Abd al-Barri'*.

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[141] Monthly *Al-Sawad al-`Azam*, Muradabad, Jamadi al-Awwal. 1339 (1920), p.30

[142] Murid Ahmad Chishti: *Khayaban-i-Riza*, Lahore.

[143] Muhammad Mustafa Riza: *al-Tari al-Dari* etc., Part. III. Bareilly, 1339/1920, p.99

> worshippers are all enemies. It is a satanic *fatwa* that we should serve the *Mushrik* and co-operation with the Christians is prohibited".[149]

To be released from the clutches of the Jews, Christians and the Hindus, faith in Allah is necessary, and also economic strength. On one hand, Ahmad Riza guarded the faith of the community in Allah, and on the other, he presented a plan for economic upliftment of the community. On 19 *Rabi' al-awwal* 1331/1913, Hajji Lal Khan asked in a letter:

(1) Say what Muslims should do now?

(2) What should be the mode of assistance to Turks?[150]

In reply to these questions, He wrote a treatise whose title is *'Tadbir-i-Falah-o-Najat-o-Islah'* (1331/1913). He writes:

> "You ask what Muslims should do? what reply I could give? Allah has purchased the souls and possessions of Muslims in return for the paradise:- *Inna Allah Ishtera Min al-Mo'minina Anfusahum wa Amwalahum Bi Anna Lahum al-Janna.* (al-Qur'an Tawba:111)
>
> But we do not want to give any thing but like to receive the price. Indian Muslims did not have the powers to leave their country and travel thousand of miles to take part in the war. But we could provide material help. We all see what the Indian Muslims are providing. We know what

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[149] *al-Tari al-Dari* etc. Part. III

[150] Ahmad Riza: *Tadbir-i-Falah-o-Najat o Islah*, Lahore, p.2

years during the days of *Khilafat Movement*. During those days Sayyid Sulayman Nadwi, who had gone to France in connection with the *Khilafat Movement* met the young Professor in Paris. The Professor saw Sayyid Sulayman Nadwi was very much impressed by Mr. Gandhi and from this the Professor concluded that Mr. Gandhi was superior to Muslims. Therefore, the Professor writes:

> "For perhaps the first time in human history a man had arisen who had influence on people of other religions with constructive social results".[147]

And seeing how much *Muslim ulàma* and leaders were impressed by Mr. Gandhi, the Professor was also impressed by Mr. Gandhi and he said:

> "He was the last of the saints".[148]

If Muslims ulàma and leaders had acted on the advice of Ahmad Riza, the Professor would not have been under this mistaken impression. What Ahmad Riza had said (that with the support of Muslims the system of Gandhi's religion was established) was correct.

For Ahmad Riza Jews, Christians, *Kafirs* and *Mushrikin* were all antagonistic to Muslims on political, economic and religious fronts. It is foolish to say that we should behave towards Hindus with affection and with hate towards the British. Neither of them deserve our love or friendship. Ahmad Riza says:-

> "Every person and seat of *Kafir,* renegades, *Mushrik,* Jews, Christians, or Fire

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[147] Guilis Basetti - Sani: Prophet of Inter Religious Reconciliation, Chicago.

[148] ibid., p.215

Third: The rich Muslims of Bombay, Calcutta, Rangoon and Madras should try to establish commercial banks for Muslims. Interest is totally prohibited but there are hundreds of ways to make profit One such easy way was enunciated in the book '*Kifl al-Faqih al-Fahim*'.[155]

Fourth: Most important of all we should hold the rope of the religion firmly. Our predecessors reached the heights of success by it and their awe was established in the hearts of all others. People who were poor became the owners of thrones. Those who forsake the rope of the religion fell into dishonour.[156]

After presenting the above suggestions he analyses the conditions of Indian Muslims in the light of the above suggestions and writes:

> **First:** If any settlement is less than what they expected, they would not accept it. They would go to court and accept its verdict. Even if they have to lose their home, as a result, they would gladly accept the court verdict.[157]
>
> **Second:** People with the consciousness of family status look down upon trade and craft, and prefer jobs and are even prepared to make more money through illegal means. Even in business, they have no sense to buy secret of business. His margin of profit is always less but his volume of business is more. A Muslim businessman wants to extract all the profit from one

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[155] ibid., p6
[156] ibid., p6
[157] ibid., p7

> state the Muslims are passing through there but here in India we are careless, indifferent and have the same meetings, the same colours, the same theatricals, the same spectacle, the same carelessness and the same wastefulness. Not in one respect we lag behind in it".[151]

After that he advises:

> "It is better that Muslims be firm in their moderate ways. They should not learn the chicanery of any mischievous community and allow themselves be suspected by others".[152]

The presenting this suggestions for the moral and material betterment, he writes:

First: "Except those limited matters in which there is governmental interference. We should take all the other matters in our hands and try to settle our disputes among ourselves. Crores of rupees which are wasted on stamp papers and lawyers fee and as a result of which many homes have collapsed and are being collapsed, could be saved.[153]

Second: We should not buy any thing from anybody other than Muslims so that our profits remain within our Community. We should develop our trade and craft so that we may not depend upon others for our needs. America and Europe import from us at cheaper rates and sell the finished products to us at a much higher rate.[154]

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[151] ibid., p.4

[152] ibid., p.5

[153] ibid., p.5

[154] ibid., pp.5-6

need man and machine both. Arts and science will be useful to man only when they are complementary to each other. Ahmad Riza after presenting and assessing aforesaid four points writes:

> "These are the causes, without giving up the causes, desire for cure is foolish. The living example of this is the Turkish vent. Reasonable persons can ponder over this. If they agree with me they can conduct public meetings and try to re-establish Muslim community on these four points. If things did not improve, then they can complain".[161]

Ahmad Riza believed that without improving our moral and material conditions it is foolhardy to jump into the fray of war. Between 1912 and 1921 many devastations were let loose on Turks but in undivided India Muslims were not in a position to clash with the Britishers. For every thing an appropriate time is set and experienced. Politicians could understand it easily. That is why during this period Qa'id-i-'Azam Muhammad Ali Jinnah and Dr. Muhammad Iqbal appeared to be not much active. Much later, as the time was proper, in 1940, a full-fledged movement for Independence was launched through out the length and breadth of India, and eventually it succeeded in 1947. Between 1912 and 1921 was a period when no successful movement for Independence could be launched. It was not in the interest of the Muslims to clash with the Britishers in a state of helplessness.

During that period Ahmad Riza, struggled for Muslim unity, when Muslim representatives like Qa'id-i-'Azam Muhammad Ali Jinnah and Dr. Muhammad Iqbal were customer. Helplessly the customers are forced to buy from the Hindu businessmen.[158]

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[161] ibid., p9

Third: Our rich Muslims are happy with their luxuries. They spend thousands of rupees on immoral acts but would not give anything to his needy brother.[159]

Fourth: We believe, if we pass Entrance Examination our livelihood is assured. We are prepared to satisfy all the conditions in employment but in the matters of religion we are so careless.[160]

Ahmad Riza's criticism of the modern system of education and syllabi appear to be right to a great extent. The Holy Prophet, (Allah's Grace and Peace be upon him)has said, "Oh Allah! I seek refuge from that knowledge which is not beneficial to people". The knowledge which is not beneficial to the worldly and religious life is really useless. In our system of education we are taught many things which are ceremonial. After spending the long years in doing B.A. many subjects taught in the course lose their significance in practical life. One or two subjects which are useful retain their significance. In a short time we must teach as much as could be taught but what is in practice is the reverse.

There is another defect in our syllabus. Arts subject and Science subjects have been compartmentalised. Arts make man: Science makes machines. Men cannot work like machines and machines cannot work like men. We continent in nineteenth and twentieth century. What we find in Dr. Iqbal is an echo of Ahmad Riza.

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[158] ibid., p7
[159] ibid., p8
[160] ibid., p8

In India some political and national representatives considered the Britishers to be the well-wishers of Muslims and the Hindu to be the antagonists. While some thought the Hindus to be supportive and the Britishers to be inimical. But Ahmad Riza considered the Britishers and the Hindus both to be ill-disposed towards Muslims and he had sound reasons for this consideration which we seen earlier. His feelings against the Britishers could be gauged from this incident. In 1311/1893, the *Nadwa al-Ulàma* was founded and in its manifesto it was written:

> "The British Government's dealing is the opitome of dealing of Allah. Seeing its dealing we could understand the pleasure and displeasure of Allah".[164]

Ahmad Riza strictly criticised the people of *Nadwa*, not only in private circles, but also in public. Therefore in the grand conference of Patna (1318/1900), which continued for a week and renowned *Sufis* and *ulàma* of India attended, he spoke for more than four hours. In this speech he criticised the views expressed in the manifesto and asked the Muslims to avoid such mistakes. In addition to this, what he wrote in his treatises *A'lam al-A'lam, Tadbir-i-Falah-o-Najat and al-Tari al-Dari*, against the Britishers we have seen earlier.

The path he set for independence, his sons, his *khulfa*, his disciples and his followers continued to proceed. After four years of the death of Ahmad Riza, his well-known *khalifa* Muhammad Na'im al-Din Moradabadi (d.1367/1948) founded *Al-Jam'iyyat al-Aliyya Al-*

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[164] M. Abd al-Wahid: *Darbar-i-Haq-o-Hidayat*, Patna, 1900, p.163

advocates of Hindu-Muslim Unity. Addressing the Annual Conference of Muslim League in 1916, Qa'id-i-'Azam said:

> "I could not tolerate the communal differences in any form".[162]

Seeing the unflinching faith of Qa'id-i-'Azam in Hindu-Muslim unity. Mr. Gokhil predicted:

> "One day he would become the great standard-bearer of Hindu-Muslim Unity".[163]

In this atmosphere of Hindu-Muslims unity, Ahmad Riza kept the lamp of unity of *millat* burning. His whole life was devoted to this mission and in these efforts he had to pass away from the world in 1340/1921. In the politics of Muslims community the character of Ahmad Riza appears to be spotless. Though there are many reasons for the change in the political views of Qa'id-i-'Azam and Dr. Iqbal but due reason could be the steadfastness of Ahmad Riza for the cause of the Muslim unity. The ground on which Qa'id-i-'Azam based the foundation of the concept of Pakistan, was prepared by Ahmad Riza.

Muhammad Ali Jauhar said about Dr. Iqbal that his greatest achievement was that he inculcated the love for Muhammad Mustafa, (Allah's Grace and Peace be upon him), in the heart of the Muslims. But it happened much later. When Dr. Iqbal was talking about the Hindu-Muslims unity and through his poem encouraging nationalistic feelings, Ahmad Riza was lighting the lamp of love for the Holy Prophet (Allah's Grace and Peace be upon him), in the hearts of the Muslims of this sub-

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[162] Khuda Bakhsh Azhar: *Muslim League*, Lahore, 1940, p.14

[163] ibid.

4) Muhammad Amjad Ali 'Azami (*Khalifa* of Ahmad Riza)
5) Abd al-Alim Siddiqui (*Khalifa* of Ahmad Riza and father of Mawlana Shah Ahmad Nùrani)
6) Abu al-Barkat Sayyid Ahmad (*Khalifa* of Ahmad Riza and father of Mawlana Mahmud Ahmad Rizawi).
7) Shah Qamr al-Din Siyalwi.
8) Shah Abd al-Rahman Bhar Chundi Sharif
9) Sayyid Zain al-Hasnat Manki Sharif
10) Abu al-Hasnat Muhammad Ahmad, Lahore
11) Abd al-Hamid Badayùni
12) Diwan Sayyid Al-i-Rasul Ali Khan.[166]

No doubt the followers of Ahmad Riza did their best for establishing an Islamic State in this sub-continent to safeguard the interests of Muslims as well as of non-muslims. Their endeavours cannot be forgotten.

In short, Ahmad Riza Khan Bareilwi, his sons, his *Khalifas* and his disciples rendered valuable service in the Freedom Movement.[167] Reviewing the political services of Ahmad Riza and his followers, Mian Abd al-Rashid aptly wrote:

> "When Pakistan Resolution was passed in 1940, the efforts of Hazrat Bareilwi bore fruits and all his adherents and spiritual leaders rose as one man to support Pakistan Movement. Thus the contribution of Hazrat Bareilwi towards Pakistan is not less than

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[166] ibid, p. 29.

[167] For further details Pl: refer to the following book:- Muhammad Sadiq Qusuri: *Akabir-i-Tahrik-i-Pakistan, Vol. I & II*, Lahore, 1976, 1979.

Markaziyya under All India Sunni Conference in 1925, and opened its branches through out the country. In the same year 'An open letter to Gandhi on Hindu-Muslim unity' appeared in the treatise of Muhammad Abd al-Qadir Bilgrami from Aligarh (1925). First time the details of the proposed division of the country came out in that letter. After five years in 1930 when Dr. Muhammad Iqbal presented the suggestion for the division of the country, Muhammad Na'im al-Din was perhaps the first among the *ulàma* to support his stand. After the Resolution of Pakistan in 1940 there was All India Sunni Conference at Banaras (India). In that historic conference the following resolution was unanimously passed on 29 April 1946:

> "The meeting of All India Sunni Conference strongly supports the demand for Pakistan, and declares that the *ulàma* and *masha'khs* of *Ahl-i-Sunnah* would be prepared to make all sacrifices to make the founding of the Islamic Government a success. We consider it our duty to establish a Government in the light of Qur'an, *Hadith* on the *Fiqhi principles*".[165]

For this a committee was constituted comprising the following members:

1) Sayyid Muhammad Mohaddith Khachochwi (Disciple of Ahmad Riza)
2) Muhammad Na'im al-Din Moradabadi (*Khalifa* of Ahmad Riza)
3) Muhammad Mustafa Riza Khan Bareilwi (son of Ahmad Riza)

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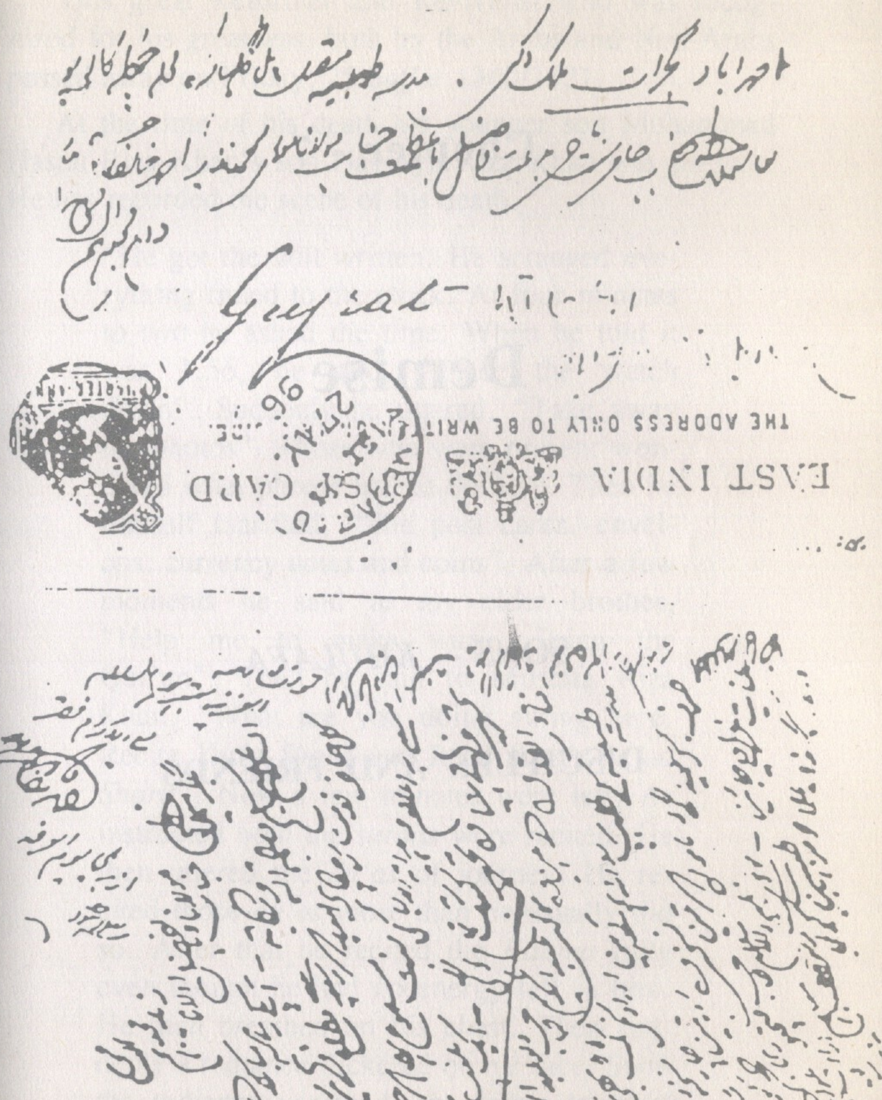
[165] Monthly *al-Sawad al-A`zam*, Muradabad, Sh`aban 1349(1931)



Gujrat

EAST INDIA POST CARD

THE ADDRESS ONLY TO BE WRITTEN ON THIS SIDE

> that of Allama Iqbal and Qa'id-i-'Azam".[168]

But, alas! the dream of Ahl-i-Sunna wa Jama'a did not fullfil al yet. They are aspiring and struggling for better future of Muslim Nation.

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[168] Mian Abd al-Rashid: *Islam In Indo-Pak Sub-Continent*. Lahore, 1977.

This great Reformer and Revivalist who was recognized for his greatness, both by the Arabs and Non-Arabs passed away on Friday, 25 *Saffar* 1340/1921.

At the time of his death his younger son Muhammad Hasan Riza Khan's son Hasnayn Riza Khan was present. He has recorded the scene of his death.

> "He got the will written. He arranged everything timed to the clock. At four minutes to two he asked the time. When he told it was 1.56, he said, "Place the watch down". Suddenly he uttered, "Take away the photos". Those who were present wondered what photos had to do here. Then he himself clarified, "The post cards, envelops, currency notes and coins". After a few moments he said to my elder brother, "Help me to make *wuzu*. Bring the Qur'an". Then he said to Mustafa Riza Khan, "What are you doing sitting here. Recite *Yasin Sharif* and Read *Surah Ra'ad Sharif*". Now a few minutes were left. As instructed both the *surahs* were recited. He then uttered the *du'as* of journey. He recited those *du'as* more than he usually did so. After that he recited the *Kalima* fully even though he had no energy left in him. He then breathed on his chest. Then suddenly a radiance flickered on his face. Soon the radiance vanished, the spirit departed from his body. *Inna lil-lahi wa-inna-ilai-hi-raji-'un*".[169]

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[169] Badr al-Din: *Sawanih A`lahazrat*, Lahore, pp. 361-362.

Chapter - 7

Demise

SONS — *KHULAFA*, DISCIPLES AND FRIENDS

Allah's Grace and Peace be upon him) and *Majm'ùa-i-Fatawa* (collection of *Fatawa*) etc. etc.

His son Muhammad Ibrahim Riza Khan was his successor. After his death his elder son Rayhan Riza Khan was his successor. After his death his elder son Subhan Riza Khan was his successor. At present he is *Sajjada Nashin* of *Khanqah-i-Rizawiyya*, Bareilly. Mufti Akhtar Riza Khan and Muhammad Mannan Riza Khan (sons of Muhammad Ibrahim Riza Khan) established '*Idara-i-Isha'at-i-Tasnifat-i-Riza*' at Bareilly, and published many useful treatises and books under it. Besides this they founded *Jami'a Nuriyya Rizawiyya* at Bareilly. Mufti Akhtar Riza Khan is the successor of *Mufti-i-'Azam Hind* Muhammad Mustafa Riza Khan.

Ahmad Riza's second son Mufti Muhammad Mustafa Riza Khan was born in Bareilly on 22 *Dhi al-Hijja* 1310/1892. He was taught by his elder brother, Muhammad Hamid Riza Khan and Shah Rahim Ilahi Manglori. He completed the studies in *Manqulath* and *Ma'qulath* from his father. He made his *bay'a* with Shah Abu al-Hasan Nùri and received the *Khilafa* and *ijaza* from his father. Numerous people from India, Pakistan and abroad are among his spiritual adherents. His *Khalifas* are also many.

He occupies a high place in scholarship. It can be understood from this fact that *ulàma* of Makka like Sayyid Makki and Sayyid Muhammad bin Amin Makki received their *ijaza* in *Hadith* from him. He has a place of distinction in *Fiqh*. *Fatawa-i-Mustafawiyya* is a proof of it. At the age of 18, in 1328 he gave his first *fatwa*. He has been giving *fatawa* for the last 70 years. He went on the pilgrimage of Hajj for the first time in 1323/1905 and second time in 1390/1970.

Descendants:-

He had two sons and five daughters.

Sons:

1) Hamid Riza Khan (d.1362/1942)
2) Muhammad Mustafa Riza Khan (d. 1981)

Daughters:

1) Mustafa'i Begum
2) Kaniz Hasan
3) Kaniz Hussayn
4) Kaniz Hasnayn
5) Murtaza'i Begum

The eldest son Hamid Riza Khan of Ahmad Riza Khan was born in Bareilly in the month of *Rabi' al-awwal* 1202/1875. He studied the books of *ma'qulath* and *manqulath* under his father. At the age of 19 he completed his studies. He was scholar in Arabic language and literature. He became the Principal of *Dar al-Ulum Manzar-i-Islam* and taught *Hadith* for many years. He had the honour of *bay'a* and *ijaza* from Shah Abu al-Hasan Nùri. He had received the *Khilafa* and *ijaza* from his father too. For 23 years he was the successor of his father. He lived for 80 years, and died on 18 *Jamadi- al-awwal* 1362/1942.[170]

He has written many books. *Al-Sarim al-Rabbani, Sadd al-Farar, Hashiya Risala Mulla Jalal, Na'tiyya Diwan* (collection of poems in Praise of the Holy Prophet, founded *Dar al-Ulum Mazhar-i-Islam* and Riza Library in Bareilly.[171]

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[170] For further details Pl: refer to *Tazkara-i-Jamil* by Allama Muhammad Ibrahim Khushtar Siddiqui (Bareilly: 1991)

Ahmad Riza's *Khulfa* are spread over Pakistan, India, Arabia and other places. Some of the *Khulfa* of Hijaz, India and Pakistan are given below:

Haramayn Sharifayn:

1. Shaykh Abd al-Hayy
2. Shaykh Isma'il Khalil
3. Shaykh Mustafa Khalil
4. Shaykh Mamùn al-Barri
5. Shaykh As'ad al-Dahan
6. Shaykh Abd al-Rahman
7. Shaykh Ali Bin Hussain
8. Shaykh 'Abid Bin Hussain
9. Shaykh Jamal bin Muhammad Marzùqhi
10. Shaykh Abdullah bin Abi al-Khayr
11. Shaykh Abdullah Dahan
12. Shaykh Bakr Rafi
13. Shaykh Abi Hussayn Marzùqhi
14. Shaykh Hasan al-Ajami
15. Shaykh al-Dala'il Sayyid Muhammad Sa'id
16. Shaykh Umar Al-Mahrùsi
17. Shaykh Umar bin Hamadan
18. Shaykh Ahmad Khazravi
19. Shaykh Abd al-Hasan Muhammad al-Marzùqi

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[171] For further details Pl: refer to *Mufti-i-`Azam aur Unkay Khulfa,* by Muhammad Shahab al-Din Rizawi (Bombay:1990)

Mufti 'Azam was a God fearing and daring person. Now a days it is rare to see *fatwa* and *taqwa* coexist. He considers photography to be *haram* and that is why he was never photographed. He considers vasectomy and tubectomy to be prohibited and gave his *fatwa* against them without caring for the Government of India. He published his *fatwa* through out the country and from this his love for the truth and fearlessness could be understood.

He played an important role in the propagation of Islam. When *Swami Shardan* started his movement to reconvert Muslims into Hinduism, he fought against it with firmness. Likewise be played an epoch making role in the All India Sunni Conference at Banaras in 1366/1946.

He is a man of *Shari'ah* and strictly adheres to *Ahl-Sunnah*. He loves the poor and avoids the rich. Once he canceled a meeting with the Governor of Uttar Pradesh, His Excellency Akbar Ali Khan, for he wanted to see a poor sick Muslim at that time. And the Governor had to go without meeting him. It is because of his love for the poor, that not only the Muslims, but even Hindus used to attend his meetings. People who have seen him say that one remembers Allah by looking at him. This is the sign, the Holy Prophet (Allah's Grace and Peace be upon him) spoke of a true friend of Allah.

Mufti 'Azam has a taste for poetry too. His pen-name is *Nùri*. His poetry touches the heart.

He has left many books and treatises. Among his compilations '*Malfùzat-i-A lahazrat*' (1338/1919) in three parts, and *Al-Tari Al-Dari*(1339/1929) in three parts are worth mentioning. Among his writings "*Tanwir al-Hujja*", *Al Hujja al-Bahira, Al-Qawl al-Ajib, Waqa't al-Sanan* and *Turaq al-Huda* are note-worthy. He has

15. Muhammad Shafi Baisalpuri
16. Muhammad Hussain Riza Khan
17. Muhammad Sharif Kotli Loharan
18. Imam al-Din Kotli Loharan
19. *Mufti* Ghulam Jan Hazarvi
20. Ahmad Hussain Amrohawi
21. Abd al-Salam Jabalpuri
22. Mufti Muhammad Burhan al-Haque Jabalpuri
23. Sayyid Fateh Ali Shah Kharota Sayyida
24. Sayyid Abd al-Barkat Sayyid Ahmad Qadiri
25. Muhammad Umar al-Din Hazarvi
26. Prof. Sayyid Sulayman Ashraf Bihari
27. Muhammad Habib Ullah Miruti
28. Hakim Ghulam Ahmad Faridi
29. Qhari Muhammad Bashir al-Din Jabalpuri
30. Qazi Abd al-Wahid 'Azimabadi

There are more than 100 *khulfa* of Ahmad Riza in India, Pakistan and Islamic countries.[172] The number of his disciples are not so great as his teaching service was very brief. After that he was engaged in other scholarly pursuits. But those who came under his discipleship made a mark in later life. Perhaps his disciples are no more alive.

Among his friends there were many distinguished *ulàma* and *Sufis*. Muhammad Zafar al-Din Rizawi has listed the following names:

1. Shah Wasi Ahmad Mohaddith Surati

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[172] For further details Pl: refer to the following books:
(i) Abd al-Mujtaba Rizawi: *Tazkara-i-Masha'ikh-i-Qadiriyya Rizawiyya*, Delhi, 1989
(ii) Muhammad Sadiq Kusuri: *Khulfa-i-A`lahazrat*, Karachi, 1992

20. Shaykh Hussayn al-Maliki
21. Shaykh Ali Bin Hussayni
22. Shaykh Muhammad Jamal
23. Shaykh Abdullah Mirdad
24. Sayyid Sàlim Bin Eidrùs
25. Sayyid Abu Bakr bin Sàlim
26. Shaykh Muhammad bin Uthman Dahlan
27. Shaykh Muhammad Yusuf
28. Shaykh Abd al-Qadir Kurdi
29. Shaykh Muhammad bin Sayyid Abibakr Al-Rashidi
30. Shaykh Muhammad Sa'id bin Sayyid Muhammad al-Maghrib

PAKISTAN AND INDIA

1. Muhammad Hamid Riza Khan
2. Muhammad Mustafa Riza Khan
3. Muhammad Zafar al-Din Rizawi
4. Sayyid Muhammad Didar Ali
5. Muhammad Amjad Ali 'Azami
6. Na'im al-Din Moradabadi
7. Abd al-Salam Jabalpuri
8. Abd al-Alim Siddiqi Miruti
9. Abd al-Alim Siddiqi Miruti
10. Abd al-Ahad Qadiri
11. Muhammad Rahim Bakhsh Arwi
12. Lal Muhammad Khan Madrasi
13. Umar bin Abu Bakr
14. Mufti Zia al-Din Ahmad Mohajir-i-Makki

Chapter - 8

Writings

Writings —— Intensive Reading —— Felicity and Fastness in Writing —— Standard of Research Number of Writings —— Commentries —— Some Manuscripts

2. Hidayat Rasul Lakhnavi
3. Shah Salamathullah Rampuri
4. Shah Zahùr al-Hussain Rampuri
5. Shah Riyasat Ali Shahjahanpuri
6. ‘Azam Shah Shahjahanpuri
7. Shah Abd al-Salam Jabalpuri
8. Shah Muhammad Faqir Ilahabadi
9. Shah Ali Hussain Khachochwi
10. Shah Ahmad Ashraf Khachochwi
11. Qazi Abd al-Wahid ‘Azimabadi
12. Muhammad Umar al-Din Hazarvi
13. Shah Didar Ali Alwari
14. Shah Ahmad Mukhtar Miruti
15. Shah Habib Ullah Miruti
16. Shah Obaid Ullah Ilahabadi
17. Mushtaqh Ahmad Kanpuri
18. Sayyid Sulayman Ashraf Bihari
19. Rahim Bakhsh
20. Shah Abd al-Ghani Sahasrami
21. Ahmad Ullah Pishawari

used to copy what he wrote. Muhammad Zafar al-Din Rizawi writes:

> "This is one of the distinctions of A'lahazrat that in commensuration with his scholarship he had a good hand in all forms of Calligraphic art. He used to write so speedily that four scribes used to copy what he was writing. These four scribes would not complete, the fifth page would be ready".[175]

In the same way the *khalifa* of Hajji Imdadullah Mohajir Makki, Shah Karamathullah Khan Sahib Dehlawi writes:

> "Ahmad Riza Khan is a man of that stature before whom *ulàma* in all respects feel impoverished. His scholarship is such that whatever he writes four scribes would copy whatever he writes and still these four scribes could not keep pace with him".[176]

At this fast pace of writing even the *ulàma* of Haramayn were wonder-struck. Even during illness and serious illness the continuity of writing did not stop. Muhammad Zafar al-Din Rizawi writes:

> "Because of illness he used to write during the day and the scribes would copy during the night. The volume of his writing during the day would be so much that the scribes

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[175] ibid., p.94

[176] ibid., p.132

A major part of day and night of Ahmad Riza used to be spent in writing. Muhammad Hussain Miruti who had spent a few years as a scribe in the *Dar al-Ifta* of Ahmad Riza writes, his personal experiences at the *Dar al-Ifta*. (At the age of 74 on 31st August 1947.)

> "A'lahazrat was a man of lean frame and minimal food habits. He would never spend his time in idleness. Always he was engaged in writing treatises and *fatawa*. That was the reason he used to be in the *Zanana* portion of the house. Much work would not be possible outside with the intrusions of the talkative public. Only to offer five-time prayers in the mosque or accidentally to see any guest. But after *Asr* prayer he would sit outside at the entrance and it was the time for the people to meet. All his life he offered his prayers in congregation".[173]

Some time he used to read day and night for a month. It affected his eye-sight, but later, by the grace of Allah it became allright. Ahmad Riza writes:

> "In *Jamadi al-awwal* 1300/1883, I had to read day and night some books written in minute letters, consecutively for a month. It was a summer season. During day time I used to read and write inside the verandah. At that time I was 28".[174]

Apart from his intensive reading, the speed with which he used to write was so amazingly fast that four scribes nafiyya Press, Patna, in the same year 1327/1909. It is said in it that he has written 350 treatises on 50 different subjects, 27 in Persian and 223 in Urdu. Alongwith this detail, the preface says:

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[173] *Hayat-i-A`lahazrat* Vol. I: pp.30-31

[174] *al-Malfuz*, Part. I, p.20

> "Upto Moharram 1327, the number of the writings were 350. I cannot say it is conclusive. They are what I have before me. By the grace of Allah, if we search again, more or less fifty more may be found".[180]

(4) So up to 1327, the number of his writings went up to 400. His son Muhammad Hamid Riza Khan has written a foot-note in '*al-Dawlat al-Makkiyya*' where Ahmad Riza has mentioned 200 treatises. The foot note reads:

> "Praise be to Allah, the treatises are more than 400, including the 12 volumes of *fatwa-i-Rizawiyya*".[181]

(5) Muhammad Zafar al-Din Rizawi in his biography (volume 2) of '*Hayath i-A'lahazrat*' (1938) has also mentioned his works and writes:

> "In fact the number of writings of A'lahazrat are more than 600 which are mentioned in detail in the biography vol.2 of A'lahazrat".[182]

This discovery seems to be of much later date than the compilation of '*Al-Mujamal al-Mu'addid*' and the number has increased to 600 from 400.

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[180] Muhammad Zafar al-Din Rizawi: *al-Mujmal al-Mu`addid* etc., Patna, P.4

[181] Hamid Riza: annotation to *al-Dawla al-Makkaiyya*, Karachi, p.169

[182] *Hayat-i-A`lahazrat* Vol. I, p.13

> could not copy it during one night and continue it during another night".[177]

It was also a fact that his writings were not of superficial nature. His writings are of high standard scholarly works. One *fatwa* whose name is '*Sharb al-Matalib fi Mabhath Abi Talib*' (1316/1898) is comprised of 57 pages but there are references to 130 books in it.

When we look at his extensive studies, intensive research and speedy writing there is no wonder he has left behind so many books and treatises. It is indeed a matter of awe. Among the *ulàma* of India and Pakistan there is no predecessor whose writings could equal Ahmad Riza's in quantity and quality.

About the number of his writings different persons have given different opinions in different times. From this it is evident the number kept on gradually increasing.

(1) When Mawlana Rahman Ali (1305/1887-8) compiled his book '*Tazkara-i-Ulàma-i-Hind*' (Persian), he wrote, describing the number of his writings.[178]

> "His writings still now are 75 in book forms".

(2) In *Moharram* 1323/1905, Ahmad Riza himself has written that his writings were more than 200 in number.[179]

(3) In *Moharram* 1327/1909, Muhammad Zafar al-Din Rizawi has compiled a treatise about the writings of Ahmad Riza and its title '*Al-Mujamal al-Mu'addid Li-Ta'lifat al-Mujaddid*' (1327/1909). This was published from Ha-

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[177] ibid., p.37

[178] Rahman Ali: *Tazkara-i-Ulama-i-Hind*, Lukhnow, 1332/1913-14, p.18

[179] Ahmad Riza: *al-Dawla al-Makkiyya* etc. Karachi, p.168

> tations on *Qutbiyya, Umur-i-'Amma, Shams-i-Bazigha*. Annotations on *Sharha Jami' al-Saghir, Sharh Chighmini, Tasrih* and three other of Geometry, *al-Zayj al-Ajid* and Allama Shami's *Raddul-Muhthar*. If these commentaries are separated, I hope, they would be more than two volumes".[185]

When Muhammad Zafar al-Din asked Mawlāna Hidayat al-Rasul about the annotations of Ahmad Riza, he replied:

> "The annotations of A'lahazrat were his seminal and creative improvements".[186]

About the annotations of other *ulàma,* he commented.

> "Keeping the commentaries and annotations of certain books, before them, they collect from here and there and fabricate a commentary".[187]

Ahmad Riza's published and unpublished works are preserved in different places in India and Pakistan, particularly in Bareilly, Karachi, Lahore etc. etc. The photo copies of some rare manuscripts are available at Idara-i-Tahqiqat-i-Imam Ahmad Riza, Karachi.

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[185] Ahmad Riza: *Rasa'il-i-Rizawiyya*, Vol. II, p.309

[186] *Hayat-i-A`lahazrat*, Vol. I, p.138

[187] *Hayat-i-A`lahazrat*, Vol. I, p.138

(6) In 1396/1976, the monthly *'Al-Mizan'* from Bombay brought out its special number on Imam Ahmad Riza. In it details of 548 works of Ahmad Riza on 50 different disciplines with their titles are mentioned. These details have been published in the voluminous book *'Anwar-i-Riza'* brought out from Pakistan.[183]

(7) The late Mufti Muhammad I'jaz Wali Khan, disciple of Mufti Muhammad Mustafa Riza Khan (son of Ahmad Riza) has written on the basis of his research that there are more than 1000 works of Ahmad Riza.

(8) Recently a bibliography of Ahmad Riza was prepared by *Dar al-ulum Ashrafiyya* (Mubarakpur, 'Azamgarh, India). Muhammad Yasin Akhtar 'Azami writes in this connection:

> "Mawlana Abd al-Mubin Sahib, after extensive research, has completed the list of the works of Fazil-i-Bareilwi. It will be brought out by *al-Majma' al-Islami* (Mubarakpur) shortly.[184]

Apart from writing treatises Ahmad Riza had also written commentaries and foot-notes. In 1324/1906, he had mentioned some commentaries, and writes in Arabic:

> "I have written commentaries on voluminous books belonging to 45 branches of knowledges. The habit of writing commentaries continues from student days. I wrote annotations on the book of principles of *Hanafi* jurisprudence *Musallam al-Thubùt,* on Bukhari, Muslim and Tirmidhi. Anno-

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[183] *Anwar-i-Riza*, Lahore, 1397/1977, pp.328-348

[184] Muhammad Yasin Akhtar Misbahi: *Imam Ahmad Riza Arbab etc.*, Allahabad, 1977, p.42

Ahmad Riza passed away in 1921. It was a time when Muslims of India went adrift in Non-cooperation Movement, bereft of any patience, fore-thought or any sense of consequence. Even Qa'id-i-'Azam Muhammad Ali Jinnah and Dr. Muhammad Iqbal in this emotionally charged atmosphere appear muted. But without caring for the result Ahmad Riza spoke the truth with such vehement conviction that not to speak of strangers, even the dear ones became his adversaries. In the interest of Islam he never cared for anybody. In these circumstances how could it be expected that any thing about him worht mentioning would be published after his death. It is possible only when the time puts the seal of truth on what he spoke, and for which he braved the criticism and censure of the people with a smile, and eventually submitted his soul to Allah. When that time came the critics and his cronies both praised the role of Ahmad Riza and admired him.

After the death of Ahmad Riza there appeared a long poem in 1921 by Mahmùd Jan Jodhpuri on his life, under the name, *'Zikr-i-Riza'*. Again, till 1938, there seem not any thing worth-mentioning. In 1937, Muhammad Zafar al-Din Rizawi started writing the biography of Ahmad Riza and it was completed in 1950 in 4 volumes. Till now, only the first volume has been published and other three volumes were with his son Dr. Mukhtar al-Din Arzù (Head of the Department of Arabic, Muslim University, Aligarh) which now is with Mahmud Ahmad Qadri in Bihar, (India). I have seen the first volume. It is authentic because the major part of the book is devoted to personal observations, but from the point of editing, it lacks much and could not be called a scholarly work. It is perhaps for this reason it was not well received in erudite circles.

Between 1950 and 1968, there was no book on Ahmad Riza worth recalling except Hayat-i-A'lahazrat (Vol. I) by Muhammad Zafar al-Din Rizawi. Between 1968 and

Chapter - 9

Researches

Speed of research work —— Research on Ahmad Riza in Urdu —— Arabic —— and English

Cairo (Feb. 1975). Prof, Mufti Sayyid Shuja't Ali Qadiri wrote a book on Ahmad Riza. His book in Arabic '*Mujaddid al-Ummah*' discusses all aspects of Ahmad Riza's life in comprehensive detail. Chief Justice of Afghanistan, Mufti Muhammad Nasrullah Khan also wrote an important treatise *Faqih al-Asr* in Arabic on Ahmad Riza (Karachi: 1993).

Dr. Muhammad Majeedullah Qadiri has been awarded the degree of Ph. D. on Ahmad Riza's translation of Holy Qur'an Kanz al-Iman etc. from Karachi University Karachi (Pakistan) and Dr. Abd al-Bari Siddiqui has been awarded the degree of Ph. D. on Life and work of Ahmad Riza from Sindh University Jamshoro (Pakistan) in 1993. Dr. Abd al-Na'im Azizi will shortly be awarded the degree of Ph. D. on the Urdu Poetry of Ahmad Riza Khan from Rohail Khand University, Bareilly (India). Many scholars awarded the degrees of M.Phi./M.Ed. on Ahmad Riza from the following universities:-

1. Punjab University, Lahore (Pakistan)
2. Sindh University, Jamshoro (Pakistan)
3. Baha'uddin Zakariyya University, Multan (Pakistan)
4. Karachi University, Karachi (Pakistan)
5. Aligarh Muslim University, Aligarh (India)
6. Usmania University, Hyderabad (India)
7. A. Devi University, Indore (India)

Much work has not been done in English on Ahmad Riza. I wrote a short treatise in English on him. Mr. Zahur Afsar has also written a book (Bareilly: 1992) in English which has been published from Karachi in 1994. The Orientalists in the west were not much aware of the personality of Ahmad Riza. Dr. J.M.S. Baljon, Professor of Islamologyic Studies, Leiden University, Holland, wrote in a letter to me:

1971, late Qazi Abd al-Nabi Kokab's '*Maqalt-i-Yom-i-Riza*' in three volumes, comprising of articles, impressions and views of scholars and thinkers, was published. After that *Markazi Majlis-i-Riza,* Lahore, Pakistan and various scholars in India. Various institutions have collected and published considerable material on his life and work such as:

1) Idara-i-Tahqiqat-i-Imam Ahmad Riza, Karachi
2) Idara-i-Tasnifat-i-Imam Ahmad Riza, Karachi.
3) Riza Academy, Lahore
4) Riza Foundation, Lahore
5) Sunni Rizawi Society International, Durban, South Africa
6) Sunni Dar al-Isha'at, Mubarakpur, India.
7) Riza Dar al-Isha'at, Bhairi, (Bareilly), India
8) Markazi Majlis-i-Riza, Lahore
9) Idara-i-Isha'at Tasnifat-i-Riza, Bareilly
10) Riza Academy, Bombay, India
11) Riza Academy, Stockport, U.K.
12) Majma' al-Islami Mubarakpur, ('Azamgarh, India) etc. etc.

Much research work on his life has been done only in Urdu. Riza A'zami Muhammad Hasan got his Ph.D. degree for his thesis on the place of Ahmad Riza in jurisprudence. He writes in one letter:

> "On my research on the place of Ahmad Riza in jurisprudence, I was awarded Ph.D. From Patna University. The thesis is comprised of 533 pages".[188]

Dr. Muhiyy al-Din Alwai (Ahl-i-Hadith), Professor of Azhar University Cairo wrote an erudite article in Arabic on Ahmad Riza, which published in '*al-Sawt al-Sharqh*',

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[188] Letter dated 24.9.1979 from Patna addressed to the author.

1979 etc. etc.

Some years back Dr. Barbara Metcalf, an scholar of the Department of History, California University (U.S.A.), wrote her doctoral dissertation under the title "The Reformist Ulàma: Muslims Religious Leadership in India 1860-1900" (Berkeley, 1974). In the 8th chapter of her thesis, the writer has discussed Ahmad Riza and his religious views in about 19 pages. Dr. Usha Sanyal has also been conferred the degree of Ph. D. from Columbia University (U.S.A.) in 1991 on her doctoral dissertation on "Mawlana Ahmad Riza Khan Bareilwi and *Ahl-i-Sunnah wa al-Jam'a* Movement".[192] Prof. G. D. Qurashi is doing his Ph. D. from Birmingham University (U.K.) on the Religious Poetry of Ahmad Riza Khan. Scholars at the following Universities are doing research on various aspects of Ahmad Riza for Ph. D. and M. Phil. degrees:-

1. Karachi University, Karachi (Pakistan).
2. Sindh University, Jamshoro (Pakistan).
3. Punjab University, Lahore (Pakistan).
4. Calcutta University, Calcutta (India).
5. Bombay University, Bombay (India)
6. Poona University, Poona (India).
7. Mesore University, Mesore (India).
8. Magadh University, Maharashtera (India).
9. Hindu University, Varannasi (India).
10. Sagar University, (India).
11. Jami'a Millia University, New Delhi (India).
12. Bihar University, Bihar (India). etc. etc.

In short, Ahmad Riza, his sons, *Khulfa* and disciples have done invaluable services to Islam. Their sincere services deserve the attention of scholars and researchers of the World. Ahmad Riza, undoubtedly, was a unique genius, a versatile savant and a steadfast statesman of Islamic World.

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[192] This dissertation will shortly be published from Oxford Uni-

> "I confess I am not even aware of the name of Ahmad Riza Khan".[189]

Then he wrote in another letter:

> "It is really surprising that W.C Smith in his book 'Modern Islam in India' and M. Mujib's book 'The Indian Muslims' do not mention Ahmad Riza Khan anywhere in these books".[190]

Again he wrote in another letter:

> "Certainly much research is to be done in this regard. It is regrettable that the advance made with regard to Islam in the subcontinent of Indo-Pak is generally ignored by our scholars and researchers".[191]

In some books, of English, we see the mention of Ahmad Riza. For example we find in the following books:

1) Leonard Binder: Religion and Politics in Pakistan Losangles 1961 p.31-33
2) S.M. Ikram: Modern Muslim India and the birth of Pakistan Lahore, 1976. P.116
3) Nikki R. Keddie: Scholars, Saints and Sufis: Muslims Religious Institutions since 1500 - London, 1972
4) Dr. I. H. Quraishi: Ulema in Politics, Karachi,1973.
5) Abd al-Rashid: Islam in Indo-Pak Sub-continent Lahore, 1978
6) Anwar Ali: Mystics and the Monarchs, Karachi,

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[189] Letter dated 12th April 1973 from Leiden (Holland) addressed to the author.

[190] Letter dated 28th Dec. 1978.

[191] Letter dated 23rd Mar. 1979.

14. Ahmad Riza: *al-Sanya al-Aniqa fi fataw-i-Afriqa* (1336/1917), Bareilly.
15. Ahmad Riza: *al-Kalima al-Mulhima Li wiha'i Falsafa al-Mash'ama*, (1338/1919), Delhi.
16. Ahmad Riza: *al-Muhajja al-Mu'tamina fi Ayah al-Mumtahina* (1338/1919), Lahore.
17. Ahmad Riza: *al-'Ataya al-Nabawiyya fi al-fatawa al-Rizawiyya*, Vol. I (Lahore), Vol. II (Faisalabad), Vol. III (Mubarakpur) Vol. IV (Faisalabad).
18. Ahmad Riza: *Kanz al-Imam fi Tarjama al-Qur'an* (1330/1912), 1977, Karachi.
19. Ahmad Riza: *al-Zubda al-Zakiyya li Tahrimi Sujud al-Tahiyya*, Bareilly.
20. Ahmad Riza: *Murawwij al-Nija Li Khuruj al-Nisa,* Bareilly.
21. Ahmad Riza: *Jali al-Sawt Li Nahi al-Da'wa Imam al-Mawt*, Bareilly.
22. Ahmad Riza: *Jamal al-Nur fi Nahi al-Nisa'i 'An Ziyara al-Qubur*, Bareilly.
23. Ahmed Riza: *Masa'il-i-Sima'*, Lahore.
24. Ahmad Riza: *Anfus al-fikr fi Qurban al-Baqar* (1298/1880), Bareilly.
25. Ahmad Riza: *Dawam al-'aysh fi al-A'imma Min Quraysh* (1341/1922), Bareilly.
26. Ahmad Riza *Tadbir-i-falah-o-Jajath-o-Islah* (Calcutta, 1331/1912), Lahore.
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